

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Two books, both dealing with the interpretation of the Old Testament, have been published at the same time. One is the work of an archæologist, Professor FLINDERS PETRIE. The other is the work of a textual critic, Professor CHEYNE. And they differ widely in their methods and their results. But in one respect they agree. They overturn the traditional interpretation of many of the most familiar passages of the Old Testament.

Professor FLINDERS PETRIE gives his book the simple title of *Egypt and Israel*. It is published by the Society for Promoting Christian Knowledge (2s. 6d.). Its purpose is as simple as its title. Professor FLINDERS PETRIE believes that Egypt has had far more influence in the making of the Bible than has ever been recognized. Accordingly he begins at the beginning of Genesis and goes right through to the end of the Apocalypse, tracing the hand of the Egyptians all the way. Nor does he end with the Apocalypse. There are traces of Egyptian influence on the Church as far as the middle of the sixth century. In short, he makes his way through four thousand years of history, from 3500 B.C. to 540 A.D., all with the object of showing how great has been the influence of the ancient Egyptians on the Bible and on Christianity.

Now Professor FLINDERS PETRIE has not gone far when he comes to the question of the great

age of the people who lived before the Flood. Professor CHEYNE would make short work of Methuselah and his multitude of years, for he would call in the aid both of folk-lore and the corruption of the text. Professor FLINDERS PETRIE will also find the text occasionally in need of correction, but not in the wholesale manner of Dr. CHEYNE, and folk-lore he is reluctant to open the door to. But he is quite convinced that Methuselah did not live nine hundred sixty and nine years. It is 'alike contrary to all human physiology and experience.' And he says that these long ages are probably due to the omission of unimportant generations.

After a little he reaches another difficulty with figures. It is the difficulty of the number of the Israelites who left Egypt at the Exodus. The number of men is stated in Ex 12³⁷ to be 600,000, besides children and a mixed multitude; and in Nu 2³² it is given at 603,550, besides the tribe of Levi. To those who hold that these numbers are correct, Professor FLINDERS PETRIE has some very plain things to say.

In the first place, he says that the land of Goshen could not have held them. A century ago the population of this district is stated to have been 4000. It is now improved by agriculture and supports a farming population of 12,000 persons.

But to get 600,000 men with their families out of that land would be 'utterly impossible.'

In the next place, soon after leaving Egypt the Israelites had an encounter with the Amalekites. It was almost a drawn battle. Now the peninsula of Sinai, where the Amalekites dwelt, will not at present support more than a few thousand people, and its climate has not appreciably changed. How, then, could the Israelites have experienced any serious resistance from a poor desert tribe whom they outnumbered as a hundred to one?

Again, it is stated that among the Israelites who departed from Egypt there were only 22,273 first-born boys. Let us say that there was the same number of first-born girls. That is to say, there were altogether 44,546 families. If that is so, and there were 600,000 men in all, only one man in thirteen had a family.

Professor FLINDERS PETRIE has a simple explanation of the figures. The word translated thousand (*alāf*), he says, has two meanings. It means a thousand, but it also means a group or family. Hence the statement that there were 'thirty-two *alāf* two hundred people' might mean 'thirty-two thousand two hundred,' or it might mean 'thirty-two families, that is, two hundred people.' Professor FLINDERS PETRIE has no difficulty in making his choice. The column of 'thousands' is simply the number of tents, the column of 'hundreds' is the number of persons. And how many, then, came out of Egypt? Five thousand five hundred and fifty—a number that might have been maintained in Goshen, and that might have been just a match for the scanty population of Sinai.

The determination of the number of Israelites who left Egypt is of importance chiefly to the historian. But the preacher, and even the man of letters, is affected by what Professor FLINDERS PETRIE has to say about the making of bricks.

He says that it was not customary in ancient any more than in modern times to mix straw with the clay in the making of bricks. It is true that straw finely chopped, as from a threshing-floor, is useful to dip the hand in so as to prevent the mud from sticking. It is also useful for covering the lump of clay that it may not stick in the mould. And in these ways it facilitates the doing of the work. But there was no demand made on the Israelites to go to the fields and gather straw for mixing with the clay. All that was meant by the order, 'There shall no straw be given you, yet shall ye deliver the tale of bricks,' was that the work would be slower and more difficult owing to the lack of straw-dust coating.

But these are trifles in comparison with what Professor FLINDERS PETRIE has to say about the position of women in patriarchal times. What he says is, that in patriarchal times in Palestine, just as at the present time among the Bedawyn, the head of the family was not the father but the mother.

Now this is not a matter of custom merely. It is a difference of morals. Dr. FLINDERS PETRIE admits that it is 'awkward' for most readers to realize an entirely different standard of morality from their own. But it has to be done here. Polygamy was the recognized order of life, and marriage with a half-sister was correct, as in the case of Abraham and Sarah. More than that, the tie of marriage was a light one. Twice Sarah was taken into the palaces of rulers with her full consent. 'For these Semitic chieftainesses had but little tie to their husbands and were quite ready to renounce them if a more civilized position was open to them.'

Professor FLINDERS PETRIE calls Sarah a chieftainess. It is her proper title, he says, not 'princess,' as the word is rendered in our versions. She was the head of the clan. All the property belonged to her. She had an independent establishment at Mamre. And when she died, Abra-

am, who lived at Beersheba, 'came to mourn for Sarah,' and to bury her.

The title of Professor CHEYNE's book is *The Two Religions of Israel* (A. & C. Black ; 12s. 6d. net). Professor CHEYNE believes that throughout the whole of the history of Israel a struggle went on between Yahweh and Yerahmeel. Out of that struggle the Old Testament came. And because each of these Gods retained His worshippers, the two forms of religion persisted side by side. Thus Israel had 'two religions.'

Another name for Yerahmeel, and a more familiar one, is Baal. Now that a struggle went on for many a year between the worshippers of Yahweh and the worshippers of Baal is the usual belief and teaching. But Dr. CHEYNE holds that the struggle was far longer in duration and far more evenly balanced than has been generally understood. The finally victorious Yahweh party obliterated innumerable evidences both of its extent and of its fierceness. And it is only by an unrestricted resort to textual emendation on the part of Professor CHEYNE that the actual state of the case can be laid before us.

Take an example. The great difficulty which the Yahweh prophets had to face was the indifference of the people. There were many Israelites who halted between two opinions. They might even swear by Yahweh, and yet mean much the same as if they had sworn by Yerahmeel. There were multitudes even of the prophets of Yahweh who were no better—no purer in worship, no cleaner in conduct—than if they had been prophets of Baal.

Now, in the story of the Rapture of Elijah there is a name given to Yahweh which is unusual. He is called Ruah Yahweh ('the Spirit of the Lord'). Dr. CHEYNE believes that this word Ruah is a corruption, most likely a deliberate corruption, of Yaraham, that is, Yerahmeel. In the earliest times,

he thinks, there was but one God, whose name was the compound Yahweh-Yerahmeel or Yerahmeel-Yahweh. 'One may suppose that when the point to be emphasized was the supreme dictatorship of Yahweh the former combination (Yahweh-Yerahmeel) was preferred, and that when the main point was the energetic impact of divinity upon humanity the form adopted was the latter.' Well, Elijah had probably no objection to a divine duad. What he objected to was the cult of Baal in preference to that of Yahweh. He would therefore be quite pleased to use such a double name for God as Yerahmeel-Yahweh.

Much in the same manner (to take one more example) Professor CHEYNE explains the name Yahweh-Sebaoth ('the Lord of Hosts'). Sebaoth 'must have been' Sibith, which is a shortened form of Sibonith, an Arabian goddess. 'The great N. Arabian goddess was originally worshipped beside Yahweh.'

There is nothing that Professor CHEYNE is prevented from accomplishing by the use of textual criticism. When Moses inquired by what name God desired to be known to the Israelites in Egypt, 'God said to Moses, *Ehyeh asher ehyeh* (I am that I am); and he said, Thus shalt thou say to the benê Israel, Ehyeh (I am) has sent me to you.'

Dr. CHEYNE does not discuss the translation. The word *ehyeh* may be 'I am,' or 'I will be,' or anything else you please. He is not concerned about that. He has no doubt that *Ehyeh asher ehyeh* is the corruption of the name of some God, and so—'The current explanations are so unsatisfactory, that I have had to try my chances once more with a keen textual criticism. My result has somewhat surprised me; *Ehyeh*, it appears, should be *ashhur*, and *asher* should be *asshur*. Ashhur and Asshur are equivalent; the latter is a gloss on the former, and the second *ehyeh*, i.e. Ashhur, is a dittograph. Probably the whole verse is rather overgrown; I mean that the

reported divine saying was perhaps this, "Tell the benê Israel, Ashhūr has sent me to you."

Now Ashhūr is another name for Yerahmeel. And Yerahmeel is another name for Baal. And — 'Hear, O Israel: I am Baal thy God which brought thee up out of the land of Egypt, out of the house of bondage.'

In his new book on *The Ascended Christ* (Macmillan; 2s. 6d. net) Professor SWETE asserts that the Ascension of our Lord is neglected. His way of expressing it is that there are 'parishes where the church bell is silent or awakens a feeble response on the day when our Lord entered His glory.' And the chief hope he seems to have in publishing his book is to revive 'the great Ascension festival.'

Why is the Ascension neglected? Perhaps it is because the early Church neglected it. The early Church did neglect the Ascension. Or if 'neglect' is an improper word to use of St. Peter and St. Paul, it is at any rate safe to say that they made very little of it in comparison with the Resurrection. And that was almost inevitable.

For it was the Resurrection that surprised them. And it surprised them so thoroughly that they could never again receive so great a shock of surprise. So when the Ascension came, marvellous as it was, they stood gazing up into heaven in mild wonder, until they were told to return to Jerusalem and their duty.

And, besides that, they afterwards looked upon the Resurrection as involving the Ascension. If Christ rose from the dead, He did not rise to remain a little time upon the earth and return again. He rose to die no more. Either, therefore, He must live for ever here on earth, which would have been both inconvenient and unprofitable; or else He must ascend into glory. And so, whatever was the immediate impression, the

Church ever after regarded the Ascension as the natural result of the rising again from the dead. They said little about the Ascension itself. Our authority for it as an event is St. Luke (in the end of the Gospel and the beginning of the Acts) and the unauthenticated appendix to St. Mark. Get men to believe in the Resurrection, the early Church seemed to say, and belief in the Ascension will follow.

But if the apostles did not say much about the Ascension as an event, the fact of it was never absent from their minds. Their Christ was a risen and ascended Christ. Here lies the difference between them and us. 'In the judgement of the leaders of the Apostolic Age,' says Professor SWETE, 'the life of Christ in heaven must have had a supreme value, seeing that it forms almost the chief subject of their teaching.' How little value in comparison must it have for us who so rarely refer to the life of Christ in heaven. When we speak of Christ, in the pulpit or out of it, we speak of His life and work upon earth.

There are therefore peculiar and immediate advantages in the study of the Ascension. In the first place, a study of the Ascension and the ascended Christ is the best medicine for a mind diseased with materialism. In St. Paul's day faith in the ascended Christ was the best remedy he could think of for the sensuality which he encountered in the Greek cities of Asia Minor. 'Seek the things which are above, where Christ is, seated at the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth; for your life is hid with Christ in God: mortify therefore your members which are upon the earth.' These grosser vices have less attraction, says Professor SWETE, for our age. But the downward pressure of external things remains. 'At a time when life is being reduced to a complex machinery for the production of wealth, there is ample room for a doctrine which points men persistently to an order of realities which are at once present and eternal,

world which already surrounds us and waits only for the coming of the Lord to be manifested in overwhelming power.'

Then there is the tendency in our day to minimize the Person and Work of Christ. Our attention is directed to the records of His life on earth. He is the Jesus of history. His Person is levelled down to that of ordinary humanity. It is even claimed that in being merely a man He becomes the better Saviour. His sinlessness is first discussed and then declared to be beneath discussion. How could a man be sinless? But the Christ of glory, the 'glorified Christ of the Epistles and Apocalypse,' is not a mere man. When we consider the heavenly vision which St. Paul offers for our thought, we see that it is as suicidal as it is arbitrary to leave the Christ of the New Testament lying in Joseph's tomb. The Christ of St. Paul and of St. John is a personality, pre-existent and post-existent, a personality persisting through all experiences, and in the fulness of His personality at once our example and our redeemer.

And as with His person, so with His work. The Ascension has lifted the work of Christ to a plane immeasurably higher than that of the earthly life, high as that stands above the lives of other men, and has extended it to far wider fields of energy. Yet the work is homogeneous with the Person. There is no longer any such alternative as 'Jesus or Christ.' The Christ of the Epistles, in Person and in work, is the Jesus of the Gospels. The study of the Ascension is the discovery of the man Christ Jesus.

A little book has been published anonymously by Messrs. Simpkin, Marshall, & Company, under the title of *The Knowledge of Christ*. By some miracle it may catch the attention of the Church and do the work it is fitted to do. Almost certainly it will be swept off the bookseller's counter within the next three months, and never again be heard of.

'The Knowledge of Christ: Being Meditations and Devotional Thoughts on Philippians 3¹⁰: That I may know him.' That is the whole title, and there is no great promise in that. But the other title—the bastard title, as the printers call it—'That I may know him: The Gospel for the Christian according to St. Paul'—there is a certain arresting confidence in that. Is that the gospel according to St. Paul? Is there a gospel for the Christian at all?

But if there is confidence here, turn the page. *'That I may know him.* In words few and simple there is here summed up the gospel for the Christian according to St. Paul. Its first step and its last—its lowland, upland, highland, and mountain-top—its raindrops, rivulets, and vast expansive oceans are knowledge of the Son of God. Its simplest lesson, its profoundest truth, its last thought, its gentlest beam of light, as its fullest glory, are knowledge of the Son of God. Its Alpha and Omega, its centre and substance, its secret, soul, and consummation are knowledge of the Son of God. Its earliest touch and trace of grace, its progress and maturity, the least, largest, best, and fullest God can bestow, are all alike personal, heart-felt and soul-felt knowledge of the Son of God.'

So this anonymous author believes that he has a topic. If only—and this is the first and last criticism—if only he had made a book of it. This is little more than a pamphlet, with a pamphlet's price no doubt. If only he had made a book of it, every sentence a paragraph, every paragraph a page, and every page a chapter. Here the thought is packed as for the discovery of the South Pole. And we can do nothing with it except helplessly transcribe a section.

'That I may know Him. It was no mere empty, fervent longing, no spiritual dream for ever being dreamed. St. Paul knew Him: possibly in light and energy of clear full understanding as no

other, certainly as very few. He knew Christ with the knowledge that diffused itself in life and character, that coloured and controlled not only his spirit and being, but his speech and the very incidents of his life. No artist, attempting miniature with Christ as the model, had made it so true and perfect, and yet disguised it so artfully with separate person. No artist, portraying close resemblance in the Apostle, had maintained such spiritual identity under such varied distinctions. "They followed vanity and became vain" (2 K 17¹⁵). St. Paul copied his Master, and became a copy of that Master, strict and detailed, yet free and natural. According to the verity of His own pattern, the Son of God lived once more in the Apostle with duplicate of spirit, and again with duplicate of very letter, so that the Apostle's life resolves naturally into the dual life of Paul and his Master, or rather, perhaps, declares itself in all simplicity the single life of the Son of God—according to his own great confession—"I live, yet not I, but Christ liveth in me."

'Hear the great soul-utterings of the twain, and note the echoings of the One in the words of the other.

"I am come in my Father's Name."

"For me to live is Christ."

"I live by the Father."

"I live by the faith of the Son of God."

"The Son of man came to minister."

"I have made myself servant to all."

"I lay down My life for the sheep."

"I could wish that myself were accursed
... for my brethren."

"The zeal of Thine house hath consumed Me."

"I laboured more abundantly than they all."

'Again, what like-mindedness, what like-heartedness, and what kinship of terms in which they are declared!

"And Jesus went before them; and they were amazed."

"What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die."

"Weep not for Me, but weep for yourselves."

"Christ is preached, and I therein rejoice."

"Who being in the form of God . . . made Himself of no reputation."

"What things were gain to me, those I counted loss for Christ."

"The Son of God must suffer many things."

"Bonds and afflictions abide me."

'Such oneness of life could but mean inevitably a corresponding oneness of fortune, and with due fidelity "the fellowship of sufferings" is both in parallel lines and parallel language.

"It is enough for the disciple that he be as his Master," said the Lord.

"I bear in my body the marks of the Lord Jesus," said St. Paul.

"Then took they up stones to cast at Him."

"Having stoned Paul."

"The band took Jesus and bound Him."

"They bound him with thongs."

"Pilate took Jesus and scourged Him."

"Five times received I forty stripes save one."

"One of the officers struck Jesus."

"The High Priest commanded to strike him."

"He is beside Himself." "Thou . . . art mad."

"Paul, thou art beside thyself; much learning doth make thee mad."

"We found this fellow perverting the nation. He stirreth up the people."

"We found this man a pestilent fellow . . . a mover of sedition."

"He was despised and rejected of men."

"We are made as the filth of the world and the offscouring of all things."

"All the disciples forsook Him."

"All men forsook me."

"Away with Him. Crucify Him."

"Away with him. It is not fit that he should live."

'A more beautiful or marvellous illustration could scarcely be of the absolute oneness and consistent action of laws in the spiritual world, nor could we imagine lines so wondrously coincident closing in more perfect unison.

"I have glorified Thee on the earth. I have finished the work which Thou gavest me to do."

"I have fought a good fight, I have finished my course I have kept the faith."

The Elder Brother.

BY PRINCIPAL THE VERY REV. ALEXANDER STEWART, D.D., ST. ANDREWS.

'Now his elder son was in the field; and as he came nigh to the house, he heard music and dancing,' etc.—LUKE xv. 25-32.

If we consider carefully the parables contained in this chapter—the Lost Sheep, the Lost Coin, the Lost Son—we shall find that they form a climax, the highest point of which is reached in the portion which tells of the Elder Brother. It may be that in general interest and attractiveness the simple and beautiful narrative of the son that wandered surpasses both what precedes and what follows after. The little drama of human life with its four stages—the departure, the repentance, the return, and the joyful reception—seems complete in itself, and the ordinary reader probably feels that the last word has been said, and that the verses referring to the elder brother touch with a gloom at once unexpected and unwelcome the bright picture of the festivities which celebrated the wanderer's return. Yet a closer study of the relation in which the several parts of this chapter stand to one another will make it clear, I think, that here we have not *three* parables only, but practically *four*; that when Christ said, 'A certain man had two sons,' He was deliberately leading up to the Parable of the Elder Brother not as a mere appendix to the touching story of the Younger Son; that for His purpose, for the enforcement of that lesson He designed to teach, this last part was the essential one, that here lies the nerve and pith of the whole argument.

For note how the Parable of the Prodigal Son is itself an advance upon those which precede it. The Lost Sheep and the Lost Piece of Money are mere material possessions, and the only point which they illustrate is, that the joy occasioned by their recovery is naturally so much greater than

the pleasure of merely possessing them, in consequence of the doubt which had for a time rested upon their fate. In both cases, however, the wandering, the disappearance, is purely physical, though it is obviously easy to recognize in them symbols of that moral alienation which is seen in the third parable accompanying and occasioning the physical departure. With this, therefore, the question is raised to a higher level. The interests of kinship supersede those of mere ownership, and as the moral had preceded the bodily separation, so a moral return precedes and brings about the actual return; the Prodigal came to himself before he came to his father. Nor was the cause of his father's grief merely that he had lost sight of his son, but that he had lost his affection and confidence; as, on the other hand, it was not his bodily return so much as his return to the duty and the feelings of a son which gave birth to such transports of joy. Here, therefore, on the analogy of the former parables, this might have taken end, —'They began to be merry,' corresponding to the 'Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.' But there is a further refinement possible. The problems which Jesus has laid before His hearers have an increasing degree of difficulty. The spiritual faculty trained and disciplined by the solution of the lower is led on towards the higher: it first attempts the separation which is wholly outward; then the outward in combination with, and as an *index* to, the inward; and, lastly, that which is *altogether inward*. There could be no doubt about the wandering of the Sheep, the losing of the Coin; there could be no doubt about the alienation of the Prodigal, for had he not gathered all together, and taken his

journey into a far country, and there wasted his substance with riotous living? But the elder brother—who could suppose he was not all he should be? When, whither had *he* wandered, he, the constant inmate of his father's house, who assiduously discharged every duty devolving upon him? Yet he is in turn passed under review; he is weighed in the balances and found wanting. Had this delineation not naturally found a place in the machinery of the third parable of this chapter, it might well, as I have said, itself have formed the theme of a fourth parable. For once more Jesus lifts us to a higher level. He here enforces in another form His oft-repeated lesson that thoughts and desires, as well as acts, may be sinful—thoughts and desires which never find expression in act. The last example brought forward by the Saviour is the most subtle, the most difficult to deal with, the most dangerous of all. Because the alienation here is *inward* and not outward, it is unseen by every one who does not habitually keep a watch upon himself. It exists, an unsuspected corruption, betraying its presence by no sign, while those whose hearts are most fatally honeycombed by it stand passing their severe judgments upon others. This is indeed Christ's forcible and final answer to the attitude of those Pharisees and scribes who 'murmured saying, This man receiveth sinners.'

I do not propose here to give an account or criticism of the views (and they are many) which have been taken of this portion of the parable, but simply to state that which commends itself to me. It is a complicated and difficult character which we have to analyze, but yet in certain respects one all too familiar. Of which of us might it not be said, *De te fabula narratur?*

Let us note first:

1. The elder brother's *want of brotherly affection*. Unlike the father, who had beheld the Prodigal's departure with regret and grief, he had too readily acquiesced in it. We can imagine just such a pair of brothers as these had evidently been, how they differed in temperament; the elder plodding, cautious, calculating; the younger sanguine, impulsive, imprudently generous—how the elder would irritate the younger by his unsympathetic manner, his affectation of superior wisdom, his cynical advice; how the younger

would taunt the elder with supineness, want of spirit. We can fancy how they parted, each confident in his own view, and the elder feeling like Jonah at Nineveh, who would rather the mighty city had been destroyed than that his prediction should have failed. With such a spirit he was little likely to look forward with hope or joy to his brother's return. He had no wish to save him a single pang of the sorrow his folly had merited; he would let him drink the whole bitter cup. *may return*

Yet from day to day he is haunted by a lurking fear that his brother may return, and that his father out of the kindness of his heart may receive him and let bygones be forgotten, and so the offender be after all saved from the consequences of his sin. One evening on returning from the field his fear becomes a certainty. He hears the unwonted sounds of music and dancing—unwonted, for none such had in all probability been heard there since the wanderer went away. To make sure he calls a passing servant and asks what these things mean. Had he not suspected what they meant he would have gone in himself to see. 'Thy brother is come,' answered the servant, 'and thy father hath killed the fatted calf, because he hath received him safe and sound.' The servant, as has been remarked, speaks only of bodily safety; 'even if he could enter more deeply into the matter, he confines himself with a suitable discretion to that which falls plainly under his own and every one's eye.' Nor is the son willing to see any more in the matter than the servant indicates. He will not share his father's weakness; he shows, says one, irritation—'he was angry'; swelling pride—'he would not go in'; jealousy which required soothing—'his father came out and entreated him.' Thus did this loveless one esteem the third of a heritage, the usual portion of a younger son more than his brother's good. True affection would have considered the restoration to a right spirit cheaply bought at a much greater sacrifice.

2. For, secondly, we observe his *mercenary view of duty*. Nothing can be clearer than that with him also this has not been a labour of love. He has had no delight in its performance; it has not been a pleasure to him to serve his father. He has made up his mind to comply with the dictates of prudence and calculating selfishness, to plod on in the daily routine, to do without much, to

submit to much, remembering that one day he will reap the fruit of his labour in the improvement of the estate, when the heritage shall have come into his own hands. He labours indeed not with eye service, he discharges his duty faithfully, but it is in this spirit. Not one of his father's hired servants could make it more a matter of investment and return. His father was to him a master, he himself a slave. He had no pleasure in his occupation, his ideal of pleasure lay elsewhere, though he had for the present resolved to forgo it. How carefully he marks the full extent of the sacrifice he had made, 'Lo, these many years do I serve thee'; how little disposed to forget the scrupulous exactness of his service, 'Neither transgressed I thy commandment at any time.' He had expected his diligence and faithfulness to be recognized from time to time, but when it had not been, he had contented himself with the thought that while it was so much more burden to be borne, the reward though delayed was sure and ample. But behold, by his brother's return, all his calculations and all his ideas of fitness overthrown! Greater favour appeared to be shown to the returning Prodigal than to the blameless one, who had never wandered. Folly and sin seemed to be the path to joy on joy. Should he who had so grievously offended be still allowed to inherit with him who had continued faithful? Then what profit was there in duty? Had he indeed been able to estimate everything, he might have found that the balance was not so uneven as it at first sight appeared, that the Prodigal's one hour of joy had been dearly bought by his period of suffering and degradation, and that for the future the moral weakness and the power of old temptations, which were the consequences of his folly, would fill his course with a pain and difficulty from which one of settled habits and matured principles would have been free. But the great defect of the elder brother was that he had placed the reward of duty in something external to itself, something different from the peace and happiness which its faithful performance brings.

3. For—and this is the explanation of his attitude at once towards his brother and his father, this is the key to his whole character—it is too evident that at the root of his conduct there had all along lain a *secret sympathy with Sin*. Like his brother he had made selfish gratification his

highest good; he differed from him only in the way in which he had sought it. Prudence had warned him that his brother's course was a short-sighted and dangerous one, nevertheless he makes it clear that he *envied* his brother the enjoyment of those sinful pleasures he had not dared to take himself. He had not chosen a life of self-restraint and decorum because he considered it in itself preferable to one of licence and indulgence, but because it was the better policy. If his brother chose to squander his patrimony, and convert it all into the pleasure of short-lived orgies, let him do so, but let him bear the consequences; if he himself were more prudent, it was only fair he should reap the advantage. This is the secret of his loveless attitude, of his jealousy, of his mercenary calculation. One who looked upon sin as absolutely an evil, and a career of sin as the greatest misfortune that could befall a man, would consider that no after enjoyment could make up to him for having come through it. The elder brother, had he taken such a view, would have set the lot of the younger, even with all the favour his father could show him, as *far* below his own, who could say that he had never transgressed. But as it was, the pleasures of sin were in his eyes desirable, and something to be paid for; his brother restored seemed to him to be getting a double share, at once the pleasures of sin and the rewards of righteousness. There is a bitterness about his words, about his disposition to take the worst view of the case, which is susceptible of no other explanation: 'Thou never gavest me a kid that I might make merry with my friends,'—that I might taste in a small measure those pleasures of indulgence of which my brother has had his surfeit. 'But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.' Which of us can declare himself free from this form of sin, so specious and deceptive? Does the honest trader never cast an envious glance upon the prosperity of him whose methods are more questionable, and would he do so if he were firmly convinced that to be honest is better than to be rich? Does he who is struggling to make an independent living never grudge the charity or the public aid that shields perhaps the reckless and undeserving from the worst consequences of their ill-doing, and would he do so if he felt that independence was more to be prized than any amount of doles?

Not until we hate and condemn sin as sin, and value virtue for its own sake, apart from their respective consequences, shall we avoid the elder brother's error and cease to betray a secret sympathy with sin, by esteeming those fortunate who have dallied with it, and yet have escaped its ill effects or even basked in the sunshine of prosperity. And while this spirit rules us there is a blight upon the soil of our hearts which prevents any seed of magnanimity, generosity, or love germinating or taking root within them.

This view of the elder brother's character is confirmed by a consideration of the father's attitude in regard to him. He manifests a large-heartedness which puts his son's narrow selfishness to shame. Surprise, pain, indignation are all apparent through the gentleness of his answer. Never till that day perhaps had either suspected the gulf which, beneath all their outward unity and agreement, really divided them. Those who live together, those who act as one, may be really wide as the Poles asunder. In contrast with the son's lack of love, we observe the father's overflowing affection towards both his children. In contrast with the son's calculating nature, we observe the utter spontaneity, the unconscious naturalness, of the father's every word and action. In contrast with the son's selfishness, his desire to have something separated from the common stock which he might call his own, we observe the father's complete abandonment of all special claim upon any portion of the property; it belonged to both, and each might use freely what of it he required. In contrast with the son's implied desire for other companionships than his father's, and other pleasures than those which his father could share with him, we observe the father's absorption in his children and the start of wounded affection at the discovery that his devotion was not reciprocated. 'Son, thou art ever with me, and all that I have is thine.' If there is any good gift of God which we do not enjoy, it is we who have not willed to take it, not God who has refused it to us. If we have assumed towards Him the position of slaves, rather than of sons, it is because we have not lived up to our privileges, we have shrunk from entering into the freedom of sonship. The freedom of sonship is not merely to do the Father's will, but to do it from that same love of goodness which makes the Father will it. 'The servant knoweth not what his lord doeth'; but the son knows. Had the elder

brother been a true son, it would have been to him the greatest joy and privilege, the highest reward of a life of faithful service, to have been permitted to join in his father's glad welcome of the erring and repentant one. Yea, until he thus expressed his dissent, it had been in his name, as joint-master with his father of that house, that the welcome and the hospitalities had already been extended. We cannot understand the 'we' of the last verse as meaning only the father and his servants. 'All that I have is thine. It was meet that *we* should make merry and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.' 'Thy son' had been the taunting cry of envy and selfishness; 'thy brother' is the answering appeal of love. *most deeply*

And here the parable leaves them; the conduct and the fate of the elder brother is left in suspense, perhaps to intimate that this the subtlest form of sin is the most dangerous of all, and its issue the most doubtful. But who can doubt that that incarnation of respectable selfishness was, at the moment when his father came out and entreated him, as truly lost and dead as his brother had ever been amid the rioting or the misery of the far-off land? But who can doubt also that if he in turn vanquished his unworthy self, and confessed his fault and opened his heart to purer and higher influences, the same fatherly love would receive him and forgive him and bestow upon him favour and blessing, as had already folded the repentant Prodigal to his breast? For us the warning is a solemn one: how hardly shall they that have riches—not of money only, but of reputation, of respectability, of a character outwardly irreproachable—enter into the kingdom of heaven. But we know that nothing which the Father can do will be left undone to enlighten the narrowness, to uproot the selfishness, to cleanse away the sinfulness, which yet find a place in the elder brother's heart, and to bring him also *home*—home in affection and duty as well as in outward life. And Christ has placed this conception of the Divine Fatherhood—patient, tender, forgiving—in the very forefront of our thoughts of God. Can we find a worthier? Between its acceptance and a blank despair there is for us no alternative. Let us not indeed deceive ourselves; God is not mocked. They who have the filial spirit alone are sons. But to implant that spirit in us, to

cherish it until it takes possession of our souls is the object of every dispensation of His Providence, of every manifestation of His Grace. For this He waits and labours with a persistence of which the solicitude of a human parent is but a dim reflexion. In this is our hope, our life, our salvation. For,

'There's a wideness in God's mercy like the wideness of the sea.' Yea—

The thoughts of God are broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

'Light from the Ancient East.'¹

By PRINCIPAL THE REV. J. IVERACH, D.D., ABERDEEN.

OUR indebtedness to Dr. Deissmann is steadily increasing. From him we already have the two series of Bible Studies, translated by Mr. Grieve, and published in one volume by Messrs. T. & T. Clark, Edinburgh. We have also had the volume on the Philology of the Greek Bible, translated by Mr. Strachan, and published by Messrs. Hodder & Stoughton. These works have opened a new world to the student whose notions of Greek were founded on his knowledge of classical Greek. It brought home to him that Greek was the ordinary medium of intercourse in the Græco-Roman world, and that the Greek of the New Testament was the common language of the period. Dr. Deissmann has been fortunate in those who have rendered his books into English. No more competent translators could be found than Mr. Grieve and Mr. Strachan. They have been able to think over again the thoughts of Dr. Deissmann, and to clothe them in pure, lucid, idiomatic English, so that the reader is never conscious that he is reading a translation. We take special notice of the worthy work done by Mr. Strachan. He has not confined himself to the work of translation. He may be said to have edited the book as well. Certainly he has bestowed on it a great deal of painstaking labour, and he has made a book which the student can use more readily than

he can use the original. The elaborate and careful indices place the vast treasures of the volume at the service of the reader. By the use of these every fact and statement of the book can be readily referred to, and all the contents are at once available to the student. How great an advantage this is, is well known to those who have to work with a book which has no index, or only an imperfect one. The loss of time, the irritation caused by the lack of an index, need not be dwelt upon. Happily there is no such want here. Translating, indexing, and the other qualities of a good book are all here, and here in their perfection. We note also an item in the translator's preface, to wit, that there is in preparation a Lexicon of Patristic Greek, and that many workers are gathering material for it. This is good news to the student.

We note incidentally a fact which shows how difficult it is even for an expert to keep pace with the progress of discovery in recent times. Dr. Deissmann says (p. 5): 'No tablets have yet been found to enable us to date exactly the years of office of the Procurators Felix and Festus, or of the Proconsul Gallio, which would settle an important problem of early Christian History, and Christian inscriptions and papyri of the very earliest period are at present altogether wanting.' While this is true with regard to Felix and Festus, it is no longer true about Gallio. In various publications Sir William M. Ramsay has called attention to the inscription found at Delphi, in the French excavations. 'The time when Gallio governed the province Achaia has been determined by a recent inscription as A.D. 52 (probably from Spring 52 to Spring 53)'—Ramsay, *Pictures of the Apostolic*

¹ *Light from the Ancient East*: The New Testament Illustrated by Recently Discovered Texts of the Græco-Roman World. By Adolf Deissmann, D.Theol. (Marburg), D.D. (Aberdeen), Professor of New Testament Exegesis in the University of Berlin. Translated by Lionel R. M. Strachan, M.A., English Lecturer in the University of Heidelberg, formerly Scholar of St. John's College, Oxford. With sixty-eight illustrations. London: Hodder & Stoughton. 16s. net.

Church, p. 207. This inscription gives us one more sure point in the chronology of the first century.

We note one other point, mainly because of what was written by the Editor of THE EXPOSITORY TIMES in the December (1910) number. Dr. Deissmann writes:

'The "letters of the Captivity" will perhaps gain most in meaning when treated seriously as letters. We shall come more and more, as we weigh the epistolary possibilities and probabilities of actual letter-writing, to shift the problem of their date and origin from the profitless groove into which the alternative "Rome or Cæsarea" must lead; we shall try to solve it by the assumption that at least Colossians, Philemon, and the "Epistle to the Ephesians" (Laodiceans) were written during an imprisonment at Ephesus. The contrast both in subject and style which has been observed between Colossians and Ephesians on the one hand, and the rest of the Pauline Epistles on the other, is likewise explained by the situation of those letters. Paul is writing to Churches that were not yet known to him personally, and what seems epistle-like in the two letters ought really to be described as their reserved impersonal tone. The greatest stone of offence has always been the relationship between the contents of the two texts. Now I, for my part, see no reason why Paul should not repeat in one "Epistle" what he had already said in another. But all astonishment ceases when we observe that we have here a missionary sending letters simultaneously to two different Churches that he is anxious to win. The situation is the same in both cases, and he treats practically the same questions in like manner in each letter. The difference, however, is after all so great that he asks the two Churches to exchange their letters. The most remarkable thing to me is the peculiar liturgical fervour of the two letters, but this is the resonance of notes that are occasionally struck in other Pauline epistles and which are not without analogies in contemporary non-Christian texts of solemn import' (pp. 229-230).

It is curious that attention should be called so emphatically by the Editor of THE EXPOSITORY TIMES, by Dr. Deissmann, by Professor Robinson, and J. H. Lisco (*Vincula Sanctorum*, Berlin, 1900) to the probability of an Ephesian Captivity of Paul. We do not give an opinion here and now, but we call the attention of New Testament scholars to the question, as it needs investigation. Dr. Deissmann tells us that he 'introduced it when lecturing at the Theological Seminary at Herborn in 1897.'

In all the works of Dr. Deissmann we notice that, while they have the academic note of exact scholarship, and the distinction which adequate scholarship confers, yet they contain that quality of actuality which comes from personal experience alone. These works are not the product of merely academic study. He has been out in the actual world. He has been in close contact with men and things. He knows what men are thinking, what motives actuate them, what hopes and what fears pass in them, and in his books we live and move in an actual world. The works of many German thinkers and theologians seem to move in an abstract, unreal world, in which men and things have been attenuated into aspects. Here we are in a real world. Dr. Deissmann has twice visited the East, has for himself seen the scenes of New Testament story, and he has caught the glamour, and can reflect the glory, of the nearer East. He is no recluse, nor does he lead his readers into the darkened shades of a cloistered land. He leads us into the market-place, into the village, into the life of the Cæsarean soldier, and allows us to feel the pulse of life beating in the hearts of Cæsarean men and women. We hear them speak, we read their letters, we look at the monuments they raised to their loved ones, and we bridge the centuries, and find that there was really a human need in existence nearly 2000 years ago. We allow him to state the problem for himself.

'It is not merely that the systematic study of the new texts increases the amount of authentic first-hand evidence relating to the Imperial period. The point is that the literary memorials are supplemented by an entirely new group, with quite a new bearing on history. In the literary memorials, what we have is practically the evidence of the upper,

cultivated class about itself. The lower class is seldom allowed to speak, and when it does come to the front, in the comedies, for instance, it stands before us for the most part in the light thrown upon it from above. The old Jewish literature, it is true, has preserved, along with its superabundance of learned dogma, much that belongs to the people—the Rabbinic texts are a mine of information to the folk-lore—yet it may be said of the Græco-Roman literature of the Imperial age that it is on the whole the reflection of the dominant class, possessed of power and culture; and this upper class has been almost always taken as identical with the whole ancient world of the Imperial age. Compared with primitive Christianity, advancing like the under-current of a lava stream with irresistible force from its source in the East, this upper stratum appears cold, exhausted, lifeless. Senility, the feature common to upper classes everywhere, was held to be the characteristic of the whole age which witnessed the new departure in religion, and thus we have the origin of the gloomy picture that people are still fond of drawing as soon as they attempt to sketch for us the background of Christianity in its early days' (pp. 5-6).

It is this background that Dr. Deissmann, with the help of the papyri, and inscriptions, and other memorials of the resuscitated past, sketches for us in this living and most fascinating book. He writes so as to be 'understood' of the common people; and rightly so, for he writes about the common people. 'They have,' he tells us, 'suddenly risen again from the rubbish mounds of the ancient cities, little market towns and villages. They plead so insistently to be heard that there is nothing for it but to yield them calm and dispassionate evidence.' Dr. Deissmann has heard their voices, and has here and elsewhere made them speak so that we moderns can hear and understand them.

With intense sympathy and admiration we read the argument of Dr. Deissmann, which goes to prove that the New Testament is a book of the people. We are made familiar with the new texts drawn from papyri, inscriptions, and ostraca. The language of the N.T. is illustrated from the

new texts. The N.T. is written in colloquial Greek, a series of examples in six divisions makes the assertion good. For many reasons the theme which Dr. Deissmann discusses is of importance for the right understanding of the N.T.

'From whatever side the N.T. may be regarded by the Greek scholar, the verdict of historical philology, based on the contemporary texts of the world surrounding the N.T., will never waver. For the most part, the pages of our Sacred Book are so many records of popular Greek, in its various grades; taken as a whole the N.T. is a book of the people. Therefore we say that Luther, in taking the N.T. from the doctors, and presenting it to the people, was only giving back to the people their own' (pp. 140-141).

or again:

'The development of the literature is a reflex of the whole early history of Christianity. We watch the stages of growth from brotherhoods to church, from the unlearned to theologians, from the lower and middle classes to the upper world. It is one long process of cooling and hardening. If we still persist in falling back upon the N.T. after all these centuries, we do so in order to make the hardened metal fluid once more. The N.T. was edited and handed down by the Church, but there is none of the rigidity of the law about it, because the texts composing it are documents of a period antecedent to the Church, when our religion was still sustained by inspiration. The N.T. is a book, but not of your dry kind, for the texts composing it are still to-day, despite the tortures to which literary criticism has subjected them, living confessions of Christian inwardness. And if, owing to its Greek idiom, the N.T. cannot dispense with learned interpreters, it is by no means an exclusive book for the few. The texts composing it come from the souls of Saints sprung from the people, and therefore the N.T. is the Bible for the many' (pp. 245-246).

One would like to linger over the rich treasures contained in the book and to trace the evolution of the arguments, but we forbear, inasmuch as the

main theme is to set forth the fact that the N.T. is written in the language of the common people. It is

'a book from the Ancient East, and lit up by the light of the dawn—a book breathing the fragrance of the Galilean spring, and anon swept by the shipwrecking north-east tempest from the Mediterranean—a book of peasants, fishermen, artisans, travellers by land and sea, fighters and martyrs, a book in cosmopolitan Greek with marks of a Semitic origin—a book of the Imperial age, written at Antioch, Ephesus, Corinth, Rome—a book of pictures, miracles, and visions, book of the village and the town, book of the people and the peoples—the N.T., if regard be had to the inward side of things, is the great book, chief and singular of human souls. Because of its psychic depth and breadth this book of the East is a book for both East and West, a book for humanity; a book ancient but eternal. And because of the figure that emerges from the book—the Redeemer, accompanied by the multitude of the redeemed, blessing and consoling, exhorting and renewing, revealing Himself anew to every generation of the weary and heavy-laden and growing from century to century more great—the N.T. is the book of life' (pp. 399–400).

It is almost needful to apologize for quoting so much, but there are reasons why we quote. The enthusiasm of Dr. Deissmann is refreshing, his success in making the N.T. an actual living thing, his power of making us feel the warm, liquid power of primitive Christianity is so great, that we feel little inclination to criticise. Then, too, we have just been reading Drews on the Christ

Myth, and we were almost frozen with it. The best answer to Drews, and the school to which he belongs, is just to follow Deissmann, and steep ourselves in the reality of the N.T. as he discloses it to us. The N.T. has always been a real book to them who have submitted themselves to its guidance, it has become more real, more living than ever, for we see that its sources and springs are from the life of the people.

If in the enthusiasm of the new discovery, if, in the brightness of the light cast on the N.T. by the New Texts, Dr. Deissmann goes a little too far, and forgets that the language of the common people may also be literature, he may well be pardoned. Surely the great eulogy of love in 1 Cor. is literature, and literature of the highest kind. Think also of the rhythmic splendour of Eph 1³⁻¹¹, and the rushing epic grandeur of Mt 7²⁴⁻²⁷. It is well that he should insist on the popular character of the book, but we may not refuse to recognize the grandeur of the N.T. from the point of view of literature. One reflects also on the fact that the N.T. translated into a modern tongue has become the classic of that tongue. Who can measure the influence of Luther's Bible on the German language and literature, and who can say what the Authorized Version has been to English literature? How much would have been lost in our highest poetry if the Authorized Version had not set a standard for pure and undefiled English?

A great deal might be said on the great learning and exact scholarship displayed in this volume. But in the case of Dr. Deissmann that goes without saying. We have aimed, in this brief notice, at the result of sending many to peruse this book. There are treasures without number both for the scholar and for the man in the street.

The Great Text Commentary.

THE GREAT TEXTS OF THE PSALMS.

PSALM XVI. II.

'Thou wilt shew me the path of life;
In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore.'

1. The author of the sixteenth Psalm has a direct and personal consciousness of a relation to

God as *his Lord* which forbids him to turn aside after idols, or in any way to conceive to himself a good beyond God, or a dignity beyond consecration to Him. For God is his inheritance—a portion awarded to him by supreme grace, and rich enough to satisfy all his desires. This portion

he finds in ethical fellowship with God, in continually hearing His guiding voice, in setting Him ever before his eyes, in being ever sustained by His unfailing hand. Such a relation to God bears in it all the elements of joy. It raises the singer victorious above all evil, raises him above the pains and sorrows of his physical state into the assurance that his flesh too shall rest secure from the fear of ill.

2. The whole Psalm moves in a serene atmosphere of the fullest assurance. The hope of continued life has no reference whatever to the singer's age or life-work, or anything that is in him. That hope is the direct fruit of God's continued love. It is impossible to suppose the Psalmist tacitly to add that though he hopes for life now, a day must come when life can no longer be an object of desire, when his wearied frame shall gladly sink into the grave. What makes life worth living is, on the view of this Psalm, not any energy that decays in old age, but that communion of love with God which can never fail.

3. But it is to be observed that life and death are here apprehended, not in their physical and empirical manifestation, but in their ideal qualities. The life which the Psalmist knows to be undying is *the continual energy of loving fellowship with God*. The death to which this life can never yield is the silence of the land of forgetfulness, where there is no revelation and no praise of God.

4. That the sixteenth Psalm delineates an ideal which throughout the Old Testament dispensation was never realized fully,—that is, in a whole life,—but which only expressed the highest climax of subjective conviction, was not felt to detract from its religious truth. Nay, in religion the ideal *is* the true. The destiny of him who is admitted into full fellowship with God *is* life, and if that fellowship has never yet been perfectly realized, it must be realized in time to come in the consummation of God's kingdom and righteousness. This, like other glorious promises of God, is deferred because of sin; but, though deferred, it is not cancelled. Thus the Psalm, originally an expression of direct personal persuasion, must necessarily, in its place in the Old Testament liturgy, have acquired a prophetic significance, and so must have been accepted as parallel to such highest anticipations of eschatological prophecy as Is 25⁸, 'He hath swallowed up death for ever.'

5. The Psalm is fulfilled in Christ, because in

Christ the transcendental ideal of fellowship with God which the Psalm sets forth becomes a demonstrated reality. And, becoming true of Christ, the Psalm is also true of all who are His, and in the Psalmist's claim to use it for himself the soundness of his religious insight is vindicated; for Christ faced death not only for Himself, but for us as our Surety and Head. The bond that bound His life to God is also the bond to bind us to God. He identified Himself wholly with us and our sins. Laden with our guilt He descended into the valley of the shadow of death; and if His union with God is stronger than the power of death, it is because His righteousness is stronger than our sins. Thus in Christ the ideal of life eternal in God, of a life superior to all destructive forces, is made a reality.

It does not, indeed, become so under the very form in which our Psalmist conceives of it. We no longer feel entitled to argue from our acceptance with God to victory over physical disease and deliverance from physical death; but that is not because our hope is less high, but because in the light of the New Testament mere physical death is seen as a thing wholly disconnected with the spiritual death of alienation from God, which, under physical form, is the real evil over which the singer of our Psalm feels himself victorious. It is our New Testament hope that death itself does not for a moment interrupt full and joyous life-fellowship with God. For the Christian, Sheol, the place of forgetfulness, exists no more, and the hope of them that live and of them that die alike is that we shall ever be with the Lord.

Thus the Christian doctrine makes clear what the Old Testament saints could only guess at, or now and again, as in our Psalm, insist on by a bold effort of faith. The union of each of us with the Blessed Lord is not a reward laid up for us in the future, it is the supreme reality of the present. The result of it is to endow the present with an eternal significance, and to make our life now all of a piece with the life to come. In the New Testament immortality, resurrection, judgment are brought into close concern with our life in the present, because they are all involved in our life of fellowship with Christ. It is not a question of time, or of the divisions of time. The Christian's life of fellowship with God is one living whole, moving through various changes towards its final perfection.

I.

'Thou wilt shew me the path of life.'

I. Life. We must give as large and rich and profound a meaning to the word 'life' here as we can possibly give. For it means life in its truest and divinest sense and in its noblest form. The whole passage shows that the Psalmist is not thinking of a mere continuation of this present life. There is, indeed, an indication that he believes that he shall be saved from the machinations of his enemies at the present time, and that his earthly life shall not be sacrificed to their hatred. But the hope he expresses goes far deeper, and defies even Sheol and the pit itself. It, indeed, goes down into the roots of eternal possession, for the joy of this life is declared to be perfect and everlasting. He thinks of the God within him, and says, 'Thou art life. Art not Thou from everlasting? and art not Thou mine inheritance? Then I shall live in Thy life, and Thy life is eternal.'

It is as when one journeys in an Alpine or Pyrenean valley. Looking up the long gorge, the traveller sees the shadows beginning to gather upon the bases of the hills. But far up the sunlight lingers unfaded upon the snows, so that from them a line of light seems to stretch on, world without end, into the infinite beyond.¹

(1) It is a life lived in the shelter of God's power (Ps 106⁸ 105³⁷). The Israelites were in God's keeping, and their enemies were powerless. What a testimony to the heathen nations around them of the might of Jehovah—'there was not one feeble person among their tribes'! They were a nation of giants, a race of strong men, because around them by day and night was the unconquerable power of the Lord; and their history proves that, so long as they took up the position of trusting and obeying, they were both safe and victorious; but when they forsook that position and allied themselves with other nations, defeat met them.

(2) It is a life lived in the line of God's will (2 Co 6¹⁴⁻¹⁸). The law of cause and effect is just as real and strong in the spiritual as in the material realm; and no sooner does a Christian comply with the Divine conditions than God at once says, 'Now, come hand in hand with Me. I will be your Father, and you will be My son.' Many a Christian is waiting for Christ to pass by and work in a mysterious way some miracle that

will open his eyes, set him on his feet, and give him deliverance from his sin. Jesus Christ is continually passing along the highway of life, but no miracle is ever wrought where there is not a distinct, intelligent part played by the Christian. The Lord has to pass by many without curing them, because they will not trust and obey; and many a life is running counter to the will of God, because it is unequally yoked, because it is having fellowship with unrighteousness, because it will not come out and be separate.

(3) It is a life lived in the riches of God's supply. 'My God shall fulfil every need of yours according to his riches in glory in Christ Jesus' (Ph 4¹⁰, R.V.). In Christ—yes, it is all in Him. Everything we can need at any moment of our life is included in the gift of Christ. 'My God!' to be able to say that is better than to say 'My millions,' because we cannot reckon the riches of God by millions. They go beyond human powers of calculation. Do you notice the word 'every'? What is excluded? What exceptions does God make? None.

(4) It is a life lived in the light of God's presence (Jos 5¹³⁻¹⁵). Do not fear the future. Do not let the thought of the possible troubles of the future disturb you. Do not allow the future to bulk more largely than it ought in your mind. Only let God be first, only desire that God shall be supreme in your life and work, and He will take care of you.²

2. The path of life. The word 'path' emphasizes this view of the term 'life.' Because whenever in the Old Testament the word 'path' is used in this metaphorical way it always refers to the inner character, to the spiritual trend of the life. The 'path' of a man's life signifies those properties of a man's development that have been incorporated into the moral essence of his character. It is that which sums up the activities, the energies, the history, and the progress of the man. Take away his 'path,' and you have taken away the fundamental definition of his life. The 'path' is the man considered intensively, estimating him by the power of the soul within him.

(1) *It begins with life.* In order to move along this path we need, first of all, to be raised from a state of death in trespasses and sins into newness of life. As a matter of fact, a living man, who is

¹ W. Alexander, *Witness of the Psalms to Christ and Christianity* (Bampton Lectures), 108.

² G. F. Watt, *Life and Liberty*, 29

'without God and without hope in the world,' enjoys at best a very incomplete and partial life. There are certain elements in his nature which ought to be in the enjoyment of full vital power and energy, which lie dormant, as if in a comatose condition; they are paralyzed and rendered incapable of exercising their proper function by a certain terrible form of death. The highest faculty of our nature is that spiritual capacity which enables us to hold communion with God; but as long as we are separated from God by the barrier of sin this capacity is devoid of energy, we live a *merely animal*, and therefore an incomplete, life, and thus our spiritual nature remains in a state of chronic torpor, akin to death; so closely akin indeed that the Apostle calls it death, and speaks of those whose inward nature is in this condition as being 'dead in trespasses and sins.'

In the case of sufferers from paralysis certain elements of the physical organism affected continue their functions, while others may justly be described as dead already; they are cut off from connexion with the vital forces that belong to the body. The blood still circulates in the paralyzed limb, and the organic tissues are still renewed and maintained by vital force, but the nervous system by which the commands of the brain are transmitted through the body and carried into effect is bereft of vital sensibility and energy, nor can it regain it unless by some extraordinary and supernatural intervention of resurrection power. It is cut off by some mysterious disability from its proper connexion with the fount of life, and hence in one respect it is dead, in another, dying.¹

(2) *It is maintained by life.* Our Lord prayed for His disciples that they might have life, and that they might have it abundantly. He who is Himself the Way (for He says of Himself, 'I am the Way') tells us also that He is 'the Life'; and as, quickened from our own natural condition of death, we set forth on this new journey in that living Way, we are brought, by the very fact that He is the Way, into close contact with the perennial source of life, so that the true life may continually stream into our nature and the supply be kept up, and we live because He lives in us.

(3) *It leads to life.* It leads to that vaster life which lies beyond us, a life whose mighty forces already begin to affect us even now, but the plenitude of whose power and blessedness we shall only know by and by, 'when we have shuffled off this mortal coil,' and appear before God in all the beauty of resurrection perfection. Then all that interferes with the flow of God's life into our

spiritual nature being removed out of the way, we shall be free to revel in that infinite supply for our need, a supply which is a full and boundless ocean containing all we can ever require.

Westwards out of the city of Athens runs a road, once the most famous and even now the most interesting of all the roads in Greece. It is called the Sacred Way. It passes through the ancient cemetery of the city, where the monuments of the dead are standing to this day; it leads by gorge and wood, by shore and bay, through scenes crowded with memories, until it comes to an end at the ruined Temple of Eleusis by the sea. That Sacred Way was a path of death and a path of life. Along it used to pass mourners carrying their dead to burial, with hardly a hope for the future to cheer their grief; along it too travelled the Athenian to worship at the temple of Eleusis, the Temple of the Mysteries, where he would learn all that his religion could teach him about the life beyond the present. We do not know exactly what that teaching was, but we know that it was imparted only to the initiated few. For the mass of men death appeared to be an inevitable fate; the dead were shadows flitting among shades, their existence a weary echo of this life, relieved perhaps by the pious service of kinsfolk upon earth, but for the most part 'a sorry refuge for the miserable.' If now and again a brighter hope seemed to flicker up, it soon died down, and never took hold of the imagination of the people.²

3. *Thou wilt shew me the path of life.* The word here translated 'shew,' though this word is not at all graphic and expressive as a translation, points to the truth that the 'life' here spoken of is not a mere quantity in extension, not to be numbered by so many days, but an inner possession of the soul, a quality which first enters the spirit intensively, and then manifests itself as an extended course of life in its progress and continuance. More full than 'Thou wilt shew me' is the translation: 'Thou wilt *make me to know* the path of life.' To *know* the path of life is to receive it into the soul as a spiritual conception, a spiritual fact, and a spiritual possession. To *know* God is life eternal, because to know God means to receive Him as an incorporated possession into the life itself, to know Him as the content of our spiritual nature. So to '*know the path of life*' is to have this life-way within us, an abiding possession, an inalienable part of ourselves.

Our Lord Jesus is Himself this path of life, for He says, 'I am the way, and the truth, and the life; no one cometh unto the Father, but by me' (Jn 14⁶). By His Incarnation, by His life of sinlessness and compassion, by His suffering unto death, by His rising again, and by His unceasing intercession, He is become 'the new and living Way' unto the

¹ W. H. M. Aitken, *God's Everlasting Yea*, 225.

² G. A. Cooke, *The Progress of Revelation*, 95.

Father. He longs to dwell in our hearts by faith, and to become 'our Life.' He is the one perfect pattern of all human life, and He rejoices to give to the feeblest of us such spiritual strength as shall enable us to 'walk in his steps' here, and become fitted for being always 'with him' where He is.

Now He shows us the path of life when He says, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.'

(1) *Let him deny himself.* Christ appeals to our noblest, most generous feelings. If a person 'lives for himself' he puts aside the truest happiness in life, all that is most worth living for. The besetting sin of our fallen nature is selfishness. To hold 'self' under mastery, whatever be the inward trial that is involved, to abandon self-will and the yielding to one's own inclinations, to rise above all that would check the best attainments of our hearts, and to offer unto God the sacrifice of an undivided will, this is to know the path of life.

(2) *And take up his own cross daily.* The devout thought which is so familiar to us of 'glorying in the cross of Christ' makes us hardly able to realize what must have been the surprising force of these words when they first fell on the disciples' ears, bringing before them a feature of the spiritual life that they had not conceived before. Without doubt there would rise before their minds some of the dreadful scenes that occurred in the conquest of their country by the Romans. Only thirty years before, for instance, as the result of a revolt, no fewer than two thousand Jews had been 'crucified' on the charge of sedition. What a meaning all this gives to His declaration! He speaks out of the consciousness that was never absent from His heart, for He would think of His being soon 'numbered with transgressors' and bearing unknown shame and suffering when nailed to His Cross.

(3) *And follow me.* Christ calls us to follow Him, not in patient endurance only, but also in the activity of a consecrated life. We have many noble examples that stir our hearts and give us courage. Livingstone, Gordon of Khartoum, Patteson of Melanesia, Mackay of Uganda, in recent times are patterns to us of undaunted Christian bravery and of truest self-sacrifice, but they themselves have passed from us. No one would think of their being able to help us over the hard places of our life, or to lift us up when we fall, or to make us strong to cast out the spirit of self and evil from us. But Christ, the one perfect Example of all human life, is also the Living, ever-present, almighty Helper, the all-seeing Guide, knowing the end from the beginning.¹

II.

'In thy presence is fulness of joy.'

The path of life is that path in which the Psalmist's eyes are fixed on Jehovah, and his steps are upheld by His guidance. It is in the words of v.⁹, a walk before Jehovah in the land of the living. And so the joys, without which life would not be life (cf. Dt 30¹⁵), and the satiating fulness of which makes this a perfect life, are those which

can be enjoyed only in access to God, and which radiate on man from His countenance.

'I believe in gittin' as much good outen life as you kin—not that I ever set out to look fer happiness; seems like the folks that does that never finds it. I jes' do the best I kin, where the good Lord put me at, an' it looks like I got a happy feelin' in me 'most all the time.'²

1. *In thy presence*, is literally 'beside thy countenance.' Here is the thought that rules the whole Psalm. The joys of the righteous are not simply given by God, but consist in the enjoyment of God. They are the pleasures that are constantly and abidingly in His hand. So in Ps 17 the happiness of the Psalmist is to see God's face, to be satiated with His likeness. This is no metaphysical contemplation of God, no abstract intellectual act, but the moral enjoyment of fellowship with Jehovah, of His love and grace, of the smile of the Divine favour, the light of His gracious countenance lifted up on the believer.

'Beside thy countenance,' or 'in the fellowship of thy face.' That is wonderful! Standing in the fellowship of the glory of the face Divine, gazing into it as a man gazes into the face of his friend, and receiving from it the eternal glory,—this, said the Psalmist, is fulness of joy. He could not analyze it or criticise it under such circumstances. He could only feel the incoming of it, the satisfying nature of it, and bathe himself in the glory of it.³

2. The joys of God's fellowship are the joys of life. The poet is, indeed, incapable of conceiving any joy otherwise than as a life-joy. To him as to his whole nation, and to every man and every race which looks at these matters with fresh and natural vision, life is the potentiality of joy, and joy the manifestation and energy of life. And, again, he is incapable of associating life and joy with the shadowy existence of the disembodied soul in the land of darkness. We are accustomed to speak of the doctrine of Sheol as a doctrine of the immortality, the deathlessness of the soul. But this is to read Old Testament teaching in the light of Western ideas. To a philosopher like Plato, who views the body only as a prison-house and a restraint, it is natural to speak of the life, the deathlessness, of the soul. But the Old Testament has nothing in common with the estimate of the body and the bodily life on which such language rests. There is no reason to suppose

² Alice Caldwell Hegan, *Mrs. Wiggs of the Cabbage Patch*, p. 125.

³ J. Thomas, *Myrtle Street Pulpit*, iv. 189.

¹ W. M. Macpherson, *The Path of Life*, 210, 214.

that there ever was a time when the Hebrews held the annihilation of the soul in death. But the continued existence of the *Rephaim*—the weak and pitiless shades that fill the realms of Sheol—is never thought of as life. Nay, it is the very contrary of life, opposed to it as darkness is to light, as shadow to substance, as weakness to strength, as inanity to joy. Nor does the development of the hope of immortality in the religion of Revelation stand in any other than a negative relation to the doctrine of Sheol—except, of course, in so far as even that doctrine is at least a protest against absolute and crass materialism. The Bible vanquishes the fear of death, not by asserting the immortality of the soul against pure materialism, but by carrying the notion of life in its full and genuine sense beyond death, and so dispelling the dreary hopeless darkness of the land of silence and forgetfulness where Jehovah has set no memorial of Himself, where no voice is raised to praise Him, where love and hatred and envy are perished, where all the eager energies of life are sunk into oblivion and decay.

Neither of the Melvilles died in Scotland. Andrew Melville died at Sedan, James at Berwick. But, as during his troubled life, James Melville had found in the Psalms the expression of his sorrow, his gratitude, or his triumph, so at the moment of death they brought him their message of strength and courage. The pain of his disease was 'wonderfully vehement'; yet he was content, thinking 'of the sight of the face of God in glorie'; rehearsing that verse of the 16th Psalm (v.¹²), 'Thow wilt schaw me the pathe of lyffe; in thy sicht are fulness of all joyes, at thy right hand is the plenitude of pleasures for ever.'¹

3. In thy presence is fulness of joy. How is it realized?

(1) *In the act of worship.* We may look for the presence of God in the church and congregation, a presence solemnizing all that is done. There are many instances in Scripture of this presence of the Lord in the assemblies of His people. It occurred at the consecration of Solomon's temple (2 Ch 7¹⁻²), on which occasion there was a visible appearance in the form of a cloud. It occurred on the day of Pentecost, when 'the sound from heaven filled all the house where they were sitting.' It occurred also in what may be called the second Pentecost, described in Ac 4³¹, where we read that the place was shaken where they assembled together.' It is pictured to us in the symbolic picture of the seven golden candlesticks (Rev 1¹³).

¹ R. E. Prothero, *The Psalms in Human Life*, 266.

It is described by the prophet Habakkuk (2²⁰), 'The Lord is in his holy temple.' And it is distinctly promised by our Lord Himself when He said, in Mt 18²⁰, 'Where two or three are gathered together in my name, there am I in the midst of them.'

A friend of mine was interrupted in his study by his little boy coming in. 'What do you want, my son?' said the father somewhat impatiently. 'Nothing, papa; only to be with you.'

(2) *In the secret of the heart.* The Scriptures are full of assurances of our blessed Lord making His abode in the hearts of His people. Look, for example, at such a passage as Jn 14²³, 'If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.' So 15⁴, 'Abide in me, and I in you.' So in the quotation by St. Paul as found in 2 Co 6¹⁶, 'I will dwell in them.' And the prayer of St. Paul (Eph 3¹⁷), 'That Christ may dwell in your hearts by faith.' All these passages speak most clearly of the personal indwelling of the blessed Saviour in the soul of the individual believer. There is nothing general about them, nor do they allude to what some would call an objective presence, a presence, that is, external to the heart of the individual; but they refer to a presence *in* the heart, so that the heart itself becomes, as it were, the temple or the throne of the Lord.

'Some years ago I remember a noblewoman of your country was studying at our Bible Institute in Chicago, and on the day she left the Institute she told us these two incidents that happened over here in England. She said: 'I had a letter from a dear friend of mine, a lady, and she asked me to come at once to see her. I hurried to her home, and, as I went up the elegant marble stairway, and saw the costly paintings on the walls and the magnificent statues that lined the hall, I said to myself, "I wonder if all this wealth and splendour makes my friend happy?" I did not have to wait long to find out, for presently the lady came hurrying into the room, and, after greeting me, dropped into a seat and burst into tears. All the wealth, honour, and dignity of her position had not given her joy. After this I went to visit a poor blind woman in a humble cottage. It was a dark, rainy day, and the rain was dripping through the badly thatched roof, gathering in a pool before the chair where the woman sat. When I saw the poverty of that blind woman, I was driven to turn to her and say, "Maggie, are you not miserable?" "What, lady?" and she turned her sightless eyes to me in surprise. "What, lady? I miserable; I, the child of a King, and hurrying on to the mansion He has gone to prepare for me? I miserable? No, no, lady; I am happy!" Wealth had not brought joy to the one, but a living faith in Jesus Christ had brought joy to the other in the midst of her poverty and misfortune.'²

² R. A. Torrey, *Revival Addresses*, p. 167.

III.

'In thy right hand there are pleasures for evermore.'

'In thy right hand,' not, as in the Authorized Version, 'at thy right hand.' God is the possessor of every good thing, and His right hand is the dispenser. From Him 'cometh down every good and perfect gift.'

I. What are the pleasures which are dispensed by the right hand of God?

(1) *Love.* Is not love—to love and at the same time to be loved—the greatest and sweetest pleasure that we can conceive? If, then, our nature thrills with knowing that 'God is Love,' if we feel that we are being loved by Love itself, and that we, in turn, are loving Love itself—and this not as if it were a beautiful idea in our minds, or an impersonal object that we gaze upon, but as being God Himself—God who is all grace and goodness, God who is all-holy, God who is living personal Love—what must this be but the perfection of joy? How marvellous that it is possible for God to love us sinners! How great a gift it is to be endowed by Him with faculties so rich in their nature as to be capable of being redeemed from sin and all its effects, and of being led on to love God in a way that responds to His perfect Fatherly love! This is the life of heaven, the life that is purchased for us by the sacrifice of the Son of God.

(2) *Rest.* 'There remaineth a Sabbath-rest for the people of God' (He 4⁹). 'Behoved it not the Christ to suffer these things and to enter into his glory?' (Lk 24²⁶). The highest glory that He now cares for is to be spending His life for us, and to put within us His own saving power, that we may have eternal life. It is still true of Him that His joy is to minister, and not to be ministered unto. This is His Rest, and its nature is indicated in His great words, 'My Father is working even unto this hour, and I am always working' (Jn 5¹⁷). This is the Life of God, His everlasting Rest. The Rest of the Godhead is one of ceaseless working and activity for others. How marvellous and beneficent is God's working throughout the universe! Heaven shall never be to any one a state of ceaseless repose or inactivity, much less of tameness or monotony; but it shall be nobler and happier than earth, for this reason above all, that there shall not be in it the slightest remnant or trace of sin to check the power and joy of service. 'His servants shall do him service; and they shall see his face; and his

name, his own character, shall be on their foreheads' (Rev 22⁴). It shall be our entering into God's rest—His sinless, unchanging rest, rest in undivided peace of mind, rest from all fear of ever sinning, rest from sorrow and anxiety, rest from the weariness of knowing what we ought to do and not being able to do it, perfect rest in being always engaged in the most joyous, exhilarating work that God can give us.

2. And the pleasures of God are for evermore. Let us think of a pleasure which shall never cloy, a blessedness which can never diminish, a rest which shall never be broken, a happiness which shall never be interfered with. Pleasures for evermore! Oh, grand and glorious word! It responds to the deepest aspirations of our nature. For evermore! At last we shall be satisfied, and none shall ever rob us of our satisfaction. For evermore! We see our future history stretching out through the vast cycles of an unknown eternity, and however far our finite imagination may reach in pursuit of such a miracle of existence, and seek to comprehend that wondrous word 'for evermore,' still it transcends the limit of our furthest thought, and, far as the mind can stretch or the heart conceive, still the boundless sea of joy is rolling on, still the limitless expanse of bliss is spreading, still the rivers of pleasure and the oceans of delight, and that 'for evermore,'—that is '*The Way of Life.*'

How beautiful it is to be alive!
To wake each morn as if the Maker's grace
Did us afresh from nothingness derive,
That we might sing, 'How happy is our case,
How beautiful it is to be alive!'

To read in God's great book until we feel
Love for the love that gave it; then to kneel
Close unto Him whose truth our souls will shrive,
While every moment's joy doth more reveal
How beautiful it is to be alive!

Rather to go without what might increase
Our worldly standing, than our souls deprive
Of frequent speech with God, or than to cease
To feel, through having wasted health or peace,
How beautiful it is to be alive!

Not to forget when pain and grief draw nigh,
Into the ocean of time past to dive
For memories of God's mercies, or to try
To bear all sweetly, hoping still to cry,
'How beautiful it is to be alive!'

Thus ever towards man's height of nobleness
Strive still some new progression to contrive,
Till, just as any other friend's, we press
Death's hand, and, having died, feel none the less
How beautiful it is to be alive!¹

¹ H. S. Sutton, *Rose's Diary*, xxi.

'The Traditions of the Elders'¹

(ST. MARK VII. 1-23).

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I PROPOSE to single out for this occasion three points for special treatment:—

I. Who are meant by the 'Elders'?

II. In how far are the special traditions mentioned in this section of St. Mark in agreement with the evidence offered by Talmudical literature?

III. What was—so far as we are able to realize it—our Lord's exact attitude towards these traditions?

I. *Who are meant by the 'Elders'?*—Edersheim (*Life and Times of Jesus the Messiah*, vol. ii. p. 13), thinks that Hillel and Shammai, the founders of the two great rival schools named after them, are meant. Swete (edition of St. Mark, with notes, *in loco*), less Rabbinically learned, but more circumspect in the critical sense, says: 'Two great teachers such as Hillel and Shammai, or the scribes of former generations'; and one may add to Swete's remark, that there are some cogent reasons why it is preferable to think here of the scribes of former generations rather than of Hillel and Shammai. The theory prevalent among the Rabbis was that all their legislation dated back in one form or another to very ancient times, even to Moses himself, who was held to have received the oral law from Mount Sinai at the same time as the written law. As is well known, the Talmudic authorities were in the habit of finding a peg in the Biblical text for every ordinance which any new phase of development prompted them to make; and when driven into some unanswerable difficulty as to the ultimate source of their tradition, their answer was that Moses received it so from Sinai (הלכה למשה מסיני). But as Hillel and Shammai flourished no earlier than the time of Herod the Great, it is hardly likely that they were referred to as the ultimate authority for these traditions. It is true that it was they who introduced some fixed legislation on the 'washing of hands,' but they must themselves have referred the ordinance, in germ at any rate, to previous times. In the Talmudical passage, indeed (the tractate

Shabbath, fol. 14^b), where this ordinance of Hillel and Shammai is recorded, another authority declares that King Solomon instituted it. This looks something like confusion, and it also seems to conflict with the general principle that all Rabbinic legislation was delivered orally to Moses on Mount Sinai. But a reconciliation of the different statements could easily be found in the supposition that only the general idea of every kind of later legislation was delivered to Moses, and that the details were, like everything else, to be developed gradually. Herein lies, of course, a great philosophic truth, and the great question is—as it indeed was in the time of Christ—whether the development proceeded on moral and spiritual lines, or whether formalism of a more or less rigid kind was the result.

But to return to Hillel and Shammai. It is true that each of these two leaders was styled 'the Elder' (זקן). But it must not be forgotten that the opening passage in the Mishnah tractate *Aboth*, known as 'The Sayings of the Jewish Fathers,' reads as follows:—'Moses received the *Torah* (*i.e.* in the Rabbinic sense both the written and the oral law) from Sinai, and he delivered it to Joshua, and Joshua delivered it to the "Elders" (*i.e.* the Elders spoken of in Nu 11¹⁶ and Jos 24³¹), and the "Elders" delivered it to the prophets, and the prophets delivered it to the men of the Great Assembly (*i.e.* according to tradition, the Great Assembly formed in the time of Ezra and Nehemiah).' The suggestion here made is therefore that, in a vague sense, the 'Elders' in Mk 7^{3,5} are the highest authorities who from generation to generation transmitted the traditions down to the time of the discussion here recorded.

II. *The special traditions named in Mk 7¹⁻²³ and the evidence of the Talmudical writings.*—Under this heading I desire to draw attention to a difficulty connected with the phrase οἱ φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι in v.³, which has rather recently been accentuated by Dr. Büchler, the Principal of Jews' College, London, in a

¹ A paper read before the Lewisham Branch of the Central Society of Sacred Study, on January 24th, 1911.

paper read by him before the Cambridge Theological Society in May 1909, and published in THE EXPOSITORY TIMES for October 1909.

Dr. Büchler produces a considerable amount of evidence from Talmudical writings to show that the traditions named in vv.³⁻⁴ were at the time in question not binding on non-priestly Israelites, but that on the other hand the details given in these verses tally with the obligations that rested in the time of Christ on priests in connexion with their handling and eating of the priests' dues. Dr. Büchler's own summary of the result he arrived at is, as readers of THE EXPOSITORY TIMES may remember, as follows:—'The practice described by Mark can only have been that of priests, and not of lay Jews. The Pharisees in the report of Mark must have meant priests who had recently joined the ranks of the Pharisees, and had adopted the strict rules of purification instituted by the Rabbis for the priests in order to safeguard the levitical purity of the priestly dues. The Rabbis were the authors and expounders of these laws, but they had no occasion to observe them themselves. It is due only to Mark's generalizing statements . . . that scholars have formed an utterly erroneous view of the extent to which the rules of purification were observed in Galilee and in Judæa in the time of Jesus.'

Now, if Dr. Büchler's result had to be accepted as it stands, it is clear that *οἱ φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι* would not only be too general a statement, but would stand impugned absolutely; for not even to 'the strictly orthodox minority, who supported the scribes'—as Dr. Swete explains the phrase—would the ordinances apply, if our Jewish friend's view had to be accepted without qualification.

But Dr. Büchler's main mistake lies in the double erroneous supposition, tacitly assumed by him, that, firstly, the evidence offered by the Gospel of St. Mark is in itself of no authority by the side of the Talmud; and that, secondly, the defilement spoken of in our Gospel is the full ceremonial uncleanness which is codified in the Talmudical passages to which he refers.

With regard to the first of these suppositions, it must not be forgotten that the Gospel of St. Mark and the Synoptic Gospels generally are at least as good an authority for the customs prevalent during, say, the first seventy years of the first century as the Talmud. The Gospel of St. Mark was, after all,

composed about 68 A.D.,¹ and the two other Synoptic Gospels probably only about ten years later whilst the earliest part of the Talmud—the Mishnah—was not compiled before about 200 A.D. The statements in the Gospel are, moreover, set down in a clear and orderly form, whilst the Talmudical data are often involved in much obscurity, owing, no doubt, to the conflicting streams of tradition which had come down across the ages.

The second error inherent in the supposition in which Dr. Büchler's result rests is even more fatal to the soundness of his argument. Let it be granted that full ceremonial uncleanness, such as required strict codification at the time in question, applied only to sacred things and priests' dues, so that lay Israelites would be exempt from it, unless they voluntarily submitted themselves to severer forms of legalistic discipline than was in law required of them. But would it follow from this that a minor degree of uncleanness, not yet fully recognized in the codified system of ordinances, but nevertheless generally avoided by pious laymen with considerable strictness, did not attach also to ordinary articles of food if touched with unwashed hands, and also, under certain circumstances, to various kinds of vessels, etc., kept in the houses of non-priestly Israelites? Dr. Büchler, of course, agrees that the ordinances in question were, during the few generations that followed the destruction of the Temple, extended to ordinary persons and things. But does not this very fact prove the correctness of the theory here advocated? The strict codification of an ordinance is very often merely the final step in a course of development; and one has a right to assume that the formal extension of these rules of purification to the laity would not have been introduced, if they had not already taken root in the consciences and the conduct of the more pious of the people.²

Our argument concerning the double supposition on which Dr. Büchler's theory rests leads, therefore, to a result which may be briefly ex-

¹ Vv.³⁻⁴ in Mk 7 are, it is true, of the nature of an explanatory parenthesis, and may have been added by an editor of the original Mark; but even so, the high antiquity of the verses will hardly be disputed, and the main point is, besides, independent of vv.³⁻⁴.

² 'Two occasions when vessels of a lay Israelite had to be purified,' according to the strict codification of even earlier times, are mentioned by Dr. Büchler on p. 37, col. 2, of his article in THE EXPOSITORY TIMES above referred to.

pressed as follows:—The Talmudical records, though partly confused and uncertain, do show that the full and strict codification of the traditions, referred to in Mk 7, applied in the time of our Lord only to priests in relation to the more or less sacred things which they had to handle. But it is, both on the authority of St. Mark's Gospel and from the inference to be drawn from the Rabbinic records themselves, equally true that pious Israelites generally did, even in those early days, observe the same laws of purification as a matter of religious duty, though not yet strictly enjoined to do so by codified ordinances. They no doubt thought—and, from their point of view, rightly so—that what a priest might not do in a matter of this kind, a pious Israelite should not do either.¹ All we have to admit is that the meaning of the word *πάρες* in Mk 7³ must not be pressed. The customs referred to were no doubt—as for the most part they are among the orthodox Jews of the present day—'general' rather than 'universal.'²

III. *Our Lord's attitude towards these traditions.*

—We may, I think, venture to analyze this part of the subject as follows:—

1. Our Lord would, of course, encourage cleanliness in the handling of food as the outward and visible sign of inward and spiritual purity.

2. As the representative and true embodiment of reality, He would be indifferent and even hostile to the mere formal and ceremonial character assigned to the 'washing of hands' before meals

¹ One important point in Dr. Büchler's argument may be here specially referred to. He thinks that in our Lord's saying concerning the inability of food to defile the person whom it enters, the opinion is implied 'that the Pharisees taught that unwashed hands defiled the food, and the food in turn defiled the body inside!' 'This,' Dr. Büchler says, 'is contrary to early rabbinic law.' But here again there is a confusion between strictly codified law and a certain natural shrinking from eating that which has been touched by hands which either law or custom considers defiled. The fear of personal defilement must surely lie at the base of avoidance to eat with unwashed hands, whether strictly codified in this sense or not.

² Mr. J. H. A. Hart (*Jewish Quarterly Review*, xix. p. 628) suggests that the meals partaken of by the disciples in Mk 7 are to be regarded as sacred and sacrificial. This suggestion is interesting, but it is hardly likely that the idea of a sacrificial meal would apply to the apparently ordinary occasions referred to.

by the Rabbinic authorities of His day, except, of course, in cases where a true and sufficiently realized spiritual motive underlay the outward act.

3. But though indifferent and even hostile towards the mere ceremony, He would probably not have attacked it on His own initiative. His method would be rather that of implanting reality, and of causing unreality to be pushed out by the reality thus implanted.

4. In the instance recorded in St. Mark and St. Matthew, He was attacked first by His opponents on account of the neglect of the tradition by His disciples.

5. This gave Him an opportunity to show that whilst they were so very zealous about a ceremonial custom to which—apart from a possible, and in their case absent, spiritual motive—no moral value could be attached, they were all the time, in their legalistic casuistry, departing from the moral and spiritual principle divinely implanted in man's higher nature, and in part explicitly laid down in their own Torah, and travelling towards a goal of formalism from which the truly moral and spiritual essence could be eliminated to the extent of permitting a man to evade his obligation towards parents by means of a quasi-sacred legal fiction.

A detailed consideration of 'Corban' (Mk 7¹¹⁻¹²), referred to at the end of this paper, would require an article to itself. The reader may be recommended to compare with the usual explanation of it Mr. C. G. Montefiore's serious discussion in *The Synoptic Gospels*, vol. i. pp. 164-166, and Mr. J. H. A. Hart's rather paradoxical attempt at a solution of the difficulty (real or supposed) in his article in *J.Q.R.* xix. already mentioned. To the present writer it seems that, in our Lord's view, a vow like the one here spoken of, originating as it did in nothing but spite and cruelty, and having no connexion whatever with the pursuit of an ideal, should be null and void *ab initio*, and not require the formal legalistic annulling which the Scribes permitted, and even recommended. It does not seem that the *οὐκ ἐτι ἀφιετε, κ.τ.λ.* of v.¹² need necessarily be taken to go against this view. Dr. Edersheim's statement of the Rabbinic data (*Life and Times*, vol. ii. p. 21) is unfortunately incomplete.

Literature.

THE NEW WEBSTER.

THE editor of the new edition of Webster's *International Dictionary* has made a bold experiment in dictionary making. He has divided his page cross-wise into two divisions. In the upper division he has given the more important and familiar words, and in the lower division he has given the less important or unfamiliar. And the words in the lower division are printed in smaller type than those in the upper division.

What is the advantage? The advantage is twofold. First, space is gained, a momentous consideration in these days. Next, the great majority of those who consult the dictionary will find the word they want without having to wade through obscure, unusual, or technical words in order to reach it.

The upper division is in three columns; the lower in six. Sometimes the lower division occupies half the page, sometimes not more than five lines across. Suppose we take a specimen by chance (but necessarily a short one). The words in the upper division range from 'difference' to 'diffident.' The words and phrases in the lower division are: difference tone, differencingly, difference, differentialize, differentiate (as a noun), differentiator, differently, differentness, differingly, differre, differren, diffiaunce, difficile est proprie communia dicere, difficitate, difficultate, difficultly, difficultness, diffidation, diffidency. There are obsolete words and there is a Latin phrase. The only word calling for remark is 'differently.' The editor may have hesitated, for the word is in fairly frequent use and there is no adverb 'different.' He may have decided to place it below because he found that writers with a good ear avoid the use of it.

But the cross division is only one feature of the new Webster. What else is there? There is the fact that it is new. It has been brought up to date and, we understand, entirely reset. It runs to 2700 pages as against the 2300 of the old edition, and contains 400,000 words, we are told, as against 170,000. In the next place, the definitions are given more fully, and often more tersely also. Webster always was the 'legal' dictionary (at least in the United States); it is now the best

technical dictionary on the market. Perhaps it would be clearer, and it would be equally true, to say the best scientific dictionary. The comparison of it, in the case of a word like 'food,' with others or its own superseded editions, will give one a better idea of the difference science has made to our daily life than the reading of many books of science or of cookery.

Then the new Webster is fitted up with all the popular adjuncts of a dictionary—illustrations, atlas, gazetteer, brief biographies, thumb index.

It is issued in various styles of binding—cloth, 40s. (or in two vols., 42s. 6d.); half calf, 52s. 6d. (in two vols. 65s.); half-morocco or half-russia, 57s. 6d. (in two vols., 70s.); full calf, 60s.; and a strong handsome pigskin binding at 50s.—all net.

THE HISTORY OF SCOTLAND.

Mr. W. Law Mathieson is engaged upon a History of Scotland from the Reformation to the present time. He has already issued the history of the first period, under the title of *Politics and Religion in Scotland, 1550-1695*, and the history of the next fifty years under the title of *Scotland and the Union*. Now he has published the history of the fifty years from 1747 to 1797. The title is *The Awakening of Scotland* (Maclehose; 10s. 6d. net). The separate titles are used because each book covers a period which is sufficiently homogeneous and separable. But it should be remembered that the value of Mr. Mathieson's work can be estimated only by those who know the whole of it.

Now it is not possible for the historian of Scotland—Scotland of all places in the world—to show no preference for one religious party over another. Mr. Mathieson has been called the historian of Moderatism. But let the reader judge by the picture of Carlyle of Inveresk. It is not too flattering. And if that of Somerville of Edinburgh is more sympathetic, the man deserved it. What Mr. Mathieson seeks after is to clear the memory of the Moderates of an exaggeration of their Moderatism.

This is a volume of surpassing interest. Its period was more momentous in the history of Scotland—if the things of the spirit are greater

than the things of the world—than any previous period. For in it the faith that has given Scotland her spiritual liberty was gradually rising to its place of power. The men were as great as the movement. And through it all Mr. Mathieson carries us with much enjoyment. He still spares no pains to be accurate. He is gaining in mastery of a vivid English style.

MEMORY.

Professor Muirhead has added to his Library of Philosophy a translation of Professor Henri Bergson's *Matière et Mémoire*, retaining the title *Matter and Memory* (Swan Sonnenschein; 10s. 6d. net). The translation has been made by Nancy Margaret Paul and W. Scott Palmer, and it has been read in proof by Professor Bergson. The translators have made the contents of a difficult volume much more accessible by notes in the margin indicating the progress of the discussion. Professor Bergson himself has written a useful introduction also. Thus the English edition is distinctly in advance of the latest edition in French.

What is the argument? It is an endeavour to prove that the mind is distinct from the brain. It is commonly maintained by philosophers as well as by men of science, says Professor Bergson, that thought is a mere function of the brain, or else that mental states and brain states are 'two versions, in two different languages, of one and the same original,' so that if we could penetrate into the inside of a brain at work and behold 'the dance of the atoms which make up the cortex,' and if, on the other hand, we possessed the key to psycho-physiology, we should know every detail of what is going on in the corresponding consciousness. Professor Bergson does not believe that. He does not deny that there is a close connexion between a state of consciousness and the brain. But there is also a close connexion between a coat and the nail on which it hangs. For if the nail is pulled out the coat falls to the ground. Shall we conclude that the shape of the nail gives us the shape of the coat? No more may we conclude, because the physical fact is hung on a cerebral state, that there is any parallelism between the two series, physical and psychological. In Professor Bergson's judgment the psychical is much wider than the cerebral. The brain state indicates only

that part of the mental state which is capable of translating itself into movement. And to identify the mind with the brain as a source of knowledge would be to judge of a play by the action of the players as they come and go on the stage.

But how will Professor Bergson prove this? By observing the phenomena of memory. Accordingly the volume is a record of the results which he has reached from this examination, together with an account—surprisingly intelligible in so complex a matter—of the processes he employed to obtain these results.

THE SUDAN.

In the year 1904 Dr. Karl Kumm led an expedition into Northern Nigeria for the purpose of obtaining information regarding the advance of Muhammadanism there. The result of the expedition was the formation of the Sudan United Mission. In the end of 1908 he sailed from Liverpool with seven missionaries belonging to this mission, and visited all the mission stations in Northern Nigeria. He laid the foundation of the Lucy Memorial Freed Slaves' Home at Rumasha, and then made a journey through the Central Sudan, reaching Khartum on the 3rd of December 1909. He has written the story of this memorable journey in *From Hausaland to Egypt through the Sudan* (Constable; 16s. net).

Two routes through the Central Sudan had already been opened. But between these routes lay a stretch of unexplored country, six hundred miles wide. This was the region which Dr. Karl Kumm traversed. And the record of the journey is a record of travel and adventure. It was made in the interests of Christian missions, and Dr. Kumm has some things to say about missions and missionaries. But, truth to tell, he is more interested in hunting than in evangelizing, in catching beasts than in catching men. Let no one therefore fear that this fine volume is a mission report in disguise. It is the narrative of an explorer who adventures his life freely and frequently among wild beasts and wild men, and can tell the story of his adventures without letting anything be lost in the telling. On one occasion he shot a female buffalo, and discovered that, after being wounded, she lay in wait for him in the long grass, walked on a short distance and lay in wait again. He had never seen this before, and was much struck with

the reasoning powers of the animal as well as a little struck with fear. He came upon the Sara-Kabbas, whose women wear saucers in their lips—a saucer of three inches diameter in the upper lip, and a saucer of six inches diameter in the lower lip; and he wondered if the bigger the saucer the greater was the belle. To him the beak-shaped mouth was unspeakably ugly.

He walked warily, he treated the natives kindly. He says that in travelling through the Sudan the three necessary virtues are Patience, Geduld, and la Patience; and that Roosevelt's maxim 'Speak softly and carry a big stick' is more applicable to America than to Africa.

Dr. Karl Kumm is a scientist also. This volume is very finely illustrated, and some of the finest illustrations are full-page plates in colour of the butterflies of the Sudan.

A volume of sermons by the late Bishop King of Lincoln is sure of a welcome, and a hearty one. Whatever the sermons may be, the welcome will be given for the man's sake. The sermons are very great. They are almost original—the product of preaching genius—in their quiet searching of heart and conscience. 'The awfulness of the judgments in the Gospel lies really in their gentleness. There is no exaggeration, no over-statement, no undue claim; when we read them we feel we should have nothing to say; we feel the sentence to depend on matters that are less than we expected.' So in a sermon on Secret Faults—a characteristic sermon.

The title of the volume is *The Love and Wisdom of God* (Longmans; 5s. net). It is divided into five parts—University, Christ Church, Oxford, Lincoln, and Miscellaneous Sermons.

It will be a surprise to not a few to find Mr. H. Rider Haggard describing the work of the Salvation Army in Great Britain. And it will be a surprise to find him giving his book the title of *Regeneration* (Longmans; 2s. 6d. net). But it is as regeneration, in the best sense of the word, that Mr. Rider Haggard regards the work of the Salvation Army, even its social work. Altogether the book is a surprise, its contents the greatest surprise of all.

Messrs. Macmillan have issued the fifth edition of their *Guide to Palestine and Syria* (5s. net).

Since 1905 (the second edition) Egypt has been dropped off, and Palestine (with Syria) remains alone. Thus there is space, and nowhere in guide books is it better filled. The type may be a trifle small for the shaking of the train, but a little straining of the eyes will be a cheap price to pay for the cream of the Bible Dictionaries. All the facts are verified for this new edition.

In the present great popularity of the study of psychology, frequent request is made for the name of the best students' text-book. Hitherto it has been easy to say *The Principles of Psychology*, by Professor William James. And after that *An Outline of Psychology*, by Professor Edward Bradford Titchener. But now Professor Titchener's book will have to receive the first place. For though it has not the fascination of style we find in Professor James, it is up to date, an essential requisite in a text-book.

It is published in two parts, under the new title of *A Text-book of Psychology* (Macmillan; 6s. net each). Part I., originally published in 1896, has been often reprinted, revised and enlarged, and has been translated into Russian and Italian. Part II., after going through all the experience of Part I., has, in addition, been separately enlarged and has been translated into German.

It is not in the least likely that sermons on the criticism of the Gospels will draw the non-churchgoing to church. But the churchgoing will listen to them gladly. Canon J. M. Wilson preached two courses of sermons on the Gospels in Worcester Cathedral, and by the attendance and the attention he was encouraged to make a book of them. He calls the book *Studies in the Origins and Aims of the Four Gospels* (Macmillan; 2s. 6d. net).

Within thirty pages the Rev. E. H. Pearce, M.A., gives an account of the life of the Rev. R. H. Hadden, Vicar of St. Mark's, North Audley Street. It is an account that makes him live and move before us. One of the most 'clubbable' of men, he enters our own circle with a welcome. Then the sermons which follow and fill the volume cement the friendship. Mr. Hadden's interest was in life. He was no theologian, but he made sure that all he said about the life of the East was true; then he applied it to the life of the West, and not a Londoner could go to sleep under the reality

and warmth of his preaching. The sermon on 'The Trinity in Unity' is simply a plea for the practice of the love of God. The title is *Robert Henry Hadden: Selected Sermons* (Macmillan; 3s. 6d. net).

There are two books this month by Karl Kumm. In the one (noticed on another page), we have the huntsman and explorer. In the other, the title being *Khonthon Nofer: The Lands of Ethiopia* (Marshall Brothers; 6s.), we have the mission secretary. The journey is the same. It is through the Central Sudan to Khartum. But Dr. Kumm, who has both a pagan and a Christian element in him, separates his readers into two parts, and gives the one part the human story—capture of buffaloes, classification of butterflies—the other the story of the Kingdom of God. There is plenty of human interest in this book also; but its information is about the war which Christ is waging in these places with Muhammad.

Dr. Karl Kumm knows how to write a book. This book is pleasant and popular. And he knows how to illustrate. Very different as the photographs are here, from those in the other volume, they are equally suitable for their place and their purpose.

The Rev. W. Griffiths, M.A., has written a whole book about 'overcoming,' and there is no padding in it. His title is *Onward and Upward*, but the best description is in the sub-title, 'The Overcoming Life' (Marshall Brothers). The motto is, 'More than conquerors through him who loved us.'

There have already been very many books written on the English Bible, and this tercentenary year of the Authorized Version will likely see many more. But there has been none more popular or more pleasant to read than the book entitled *Our Grand Old Bible*, which has been written by the Rev. William Muir, M.A., B.D., B.L. (Morgan & Scott; 3s. 6d. net). Mr. Muir is not content to tell the facts of the translation of the Bible into English, fascinating as a mere recital of the facts must always be; he estimates the value of the translators' work, and finds no prejudice preventing him from giving every man his due.

It is not easy at present to expound a Psalm so as to engage the interest of an ordinary congrega-

tion of worshippers. But the late Rev. James Moffat Scott could do it. He studied the Psalm thoroughly in the first place. He studied it until he knew the Psalm itself, not merely what others had said about it. Then he went to the pulpit, and by picturesque illustration and broad experimental exegesis, he gave it to his hearers. A number of the Psalms as he thus expounded them have been collected into a volume with the title *Some Favourite Psalms* (Nisbet; 3s. 6d. net).

The Committee of the Palestine Exploration Fund have issued a reprint of the late Mr. George Armstrong's *Names and Places*, as revised by Sir Charles Wilson and Major Conder.

The Land of the White Helmet is the title of a large handsome book which Mr. Edgar Allen Forbes has written about Africa (Revell; 6s. net). It is not a missionary volume only, though it is that also. It is a traveller's true tale of natural things, and some most unnatural, as well as some quite unmistakably supernatural, all of which with his own eyes he saw. The style is vivid, and the illustrations are just as vivid.

Messrs. Revell are also the publishers of a purely missionary book—*The Modern Missionary Challenge* (5s. net). The author is Dr. John P. Jones, one of the most acceptable of the American missionary authors. The purpose which Dr. Jones had in writing this book was to show that the whole missionary problem has entered on a new phase. He states the new points thus: (1) The missionary has to keep the whole of Christ's command in view (Mt 28¹⁸⁻²⁰), and discipline as well as evangelize the nations. (2) He has to transform society as well as convert the individual. (3) He has to direct education. (4) He has to concentrate on small areas. (5) He has to co-operate with other missionaries. (6) He has to deal gently with rulers and governors. (7) He has to be very careful not to encourage mass movements on the mission fields.

Dr. Jones has studied the Edinburgh reports thoroughly. This is his contribution to the theory of missions. It is a mighty one.

Some of the most keenly debated topics at present are Messianic Interpretation, the Doctrine of the Holy Trinity, Pauline Theology in relation

to the Teaching of Christ, the Eschatology of St. Paul, the Medical Language of St. Luke, the Newly-recovered Letter of St. Irenæus; and on all these topics Professor R. J. Knowling has written papers which have been published under the title *Messianic Interpretation and other Studies* (S.P.C.K.; 3s.). It is unnecessary to say that all the relevant literature on every topic has been read, to the very last magazine article. There is no English scholar who more diligently keeps himself in touch with the literature of his subject. Dr. Knowling's position is conservative. He deals with Professor Kirsopp Lake's article on 'Baptism' in the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*, and while admitting that in the New Testament baptism is always 'in (or into) the Name of Christ' or simply 'into Christ,' he still holds that there must have been *authority* for the later triune formula, and whatever it was, the Church evidently considered that authority sufficient. His conclusion, therefore, is that the words in Mt 28¹⁹, even if they do not constitute a *ritual* formula, constitute undoubtedly a *doctrinal* formula, and that, too, a formula of inestimable value.

'A garden is a lovesome thing, God wot!' and little of the lovesomeness is lost in that book of *Days and Hours in a Garden* which has been written by E. V. B., and published by Mr. Elliot Stock (5s.).

Messrs. Oliphant, Anderson & Ferrier have issued a tercentenary edition of *Archbishop Leighton's Practice of the Presence of God*, with a Biographical Introduction by the Rev. D. Butler, D.D. (2s. 6d. net).

Notice Mr. Allenson's 'Sanctuary Booklets' (6d. net). The latest is Myers's *Saint Paul*—the smallest and daintiest.

Mr. Thomas Baker has published a new edition of the Life of St. Teresa. The whole title is *The Life of St. Teresa of Jesus*, of the Order of our Lady of Carmel, written by herself; translated from the Spanish by David Lewis; compared with the original autograph text, and re-edited with Additional Notes and Introduction by the Very Rev. Benedict Zimmerman, O.C.D., Prior of St. Luke's, Wincanton (9s. net). The Introduction of forty pages is the work of a scholar who has

no pride in scholarship for its own sake. Prior Zimmerman does not allow his scholarship to master him; he does not load his pages with irrelevant references. He makes it serve the purpose of giving us sufficient knowledge of the atmosphere in which St. Teresa wrote her Life, and of placing us in the proper attitude towards the biography itself. The Notes are just as reticent and to the point. Altogether it is an excellent, if not quite ideal, edition of the autobiography. The editor may depend upon it that his book will find many readers outside the Roman Catholic Communion.

Mr. Baker is also the publisher of *The Way of Perfection*, by Saint Teresa of Jesus, translated from the autograph of Saint Teresa by the Benedictines of Stanbrook, including all the variants from both the Escorial and Valladolid editions, revised with Notes and an Introduction by the Very Rev. Father Benedict Zimmerman, O.C.D., Prior (6s. net). *The Way of Perfection* is to be taken up after the Life by every reader; it followed it in the writing. It is true that the Life is more difficult than *The Way of Perfection*, but one who is to enter into the secrets of contemplation must despise difficulty. And if the Life is not taken first, there is much danger that the practical and personal character of *The Way of Perfection* will not be perceived. It is no book of easy advice to others to keep on the thorny path. Its power is felt when the reader recognizes that it contains the experience of one woman who did actually walk therein. Saint Teresa's great glory is the perpetual union throughout her life of prayer and service, each marvellous in its degree. It is in the uniting of the two, harmoniously and beautifully, that the worth of her example lies for us.

The new edition of *The Baptist Handbook* is ready (Publication Department, 4 Southampton Row, W.C.; 2s. 6d. net). With other matter of necessity and inspiration, it contains both addresses of the President, Sir George W. Macalpine. Both addresses were on 'Ministry,' and they were notable addresses.

If there were those who asked what use was served on earth by the Church Pageant, they have their reply. Messrs. Elliott & Fry took photographs of it; and now these photographs have

been used to illustrate *A Short History of the Church of England* (A. & C. Black; 7s. 6d. net). The history has been written capably by the Rev. J. F. Kendall, M.A., sometime Exhibitioner in History, King's College, Cambridge. The illustrations are twenty-four in number, all full-page, and sixteen of them are in colour. There have been children's histories like this before, but never a scholarly history for men and women. Why should not all our students' books be as attractive as our students' desks are now comfortable?

We have access now to *The Complete Works of George Gascoigne* in the 'Cambridge English Classics' (Cambridge University Press; 2 vols., 4s. 6d. net each). The editing has been done by Dr. J. W. Cunliffe, Professor of English in the University of Wisconsin, U.S.A. The 'Cambridge English Classics' are texts only, the texts being as complete and as accurate as the best judgment and the most patient collation can make them. To the editor of an early classic like Gascoigne there are sure to come surprises; and Professor Cunliffe has his surprise in the discovery that the tract on 'The Spoyle of Antwerpe' was undoubtedly the work of Gascoigne. It is accordingly published in this edition. And now let the life and writings of George Gascoigne be better read. His conversion deserves the study of the modern preacher and psychologist.

The Church Missionary Society has published Bishop Ingham's story of his journey *From Japan to Jerusalem* (2s. 6d. net). It is a large book for so small a price, and it is full of good nature and good stories. Good nature? Certainly; it is the nature of the Lord Jesus Christ. 'Be pitiful, be courteous.' Bishop Ingham is His follower in all things. 'I have no patience,' said a missionary in China whom Bishop Ingham came across, 'I have no patience with the sort of missionary worker that sees the beginning and end of missionary duty in standing up with a Bible and preaching. A few years ago I commenced building operations, and I said to my workmen, "Now, this building has got to preach. All the work you put into it is going to be true work." I had my reward. One day a Chinaman of some position came along and looked at the work, and said, "Now, I like that; it is true and real." I replied, "How can it be otherwise, since we are servants of the True, and

the spirit of the True is with us?" And I began from those same stones to preach to him Jesus.'

If your eye is travelling over the new volume of *The Christian World Pulpit*—it is the 78th (James Clarke & Co.; 4s. 6d.)—let it rest on page 38. There begins a sermon by the Rev. Frank Cairns, of Glasgow, on the Ninth Commandment. Which is the Ninth Commandment? The Ninth Commandment is, 'Thou shalt not bear false witness against thy neighbour.' Why not simply, 'Thou shalt not lie?' So we have tersely, 'Thou shalt not kill,' 'Thou shalt not steal.' The reason is that the commandment does not refer to lying simply. It refers to the bearing of false witness, a special kind of lying. There is a court of justice. The witness takes the oath—'The truth, the whole truth, and nothing but the truth.'

And it is not simply a court on earth. There is a Judge in heaven, and every one of the commandments, says Mr. Cairns, is set in the light of His countenance. There is a Divine idea at the back of every one of them. At the back of the Ninth is the idea of Government. This commandment affirms that 'the principle of Government is part of the Divine order of the world, and that it cannot be destroyed without destroying the peace and the very existence of the State.' Let a man bear false witness, then, before a lawful tribunal, and he 'not only defies the representative of human laws, but also attempts to defeat the beneficent appointment of God for man's salvation.'

But this is not all. There is a Divine tribunal which has no visible earthly representative. The sin against society is scandal. But scandal is the bearing of false witness before this unofficial but truly majestic tribunal. For it is the unseen court of justice which God Himself holds every hour in the earth, that He may try the sons of men for every idle word they utter.

Dr. J. A. F. Orbaan has described the city of Rome in the days of Pope Sixtus v., and his book, under the title of *Sixtine Rome*, has been published by Messrs. Constable (7s. 6d. net). There is a chapter on the Vatican Library and the visit to it in 1581 of Montaigne, who 'saw the manuscript of St. Thomas Aquinas, and remarked that Thomas wrote a bad hand, worse than his own. Of course, the book of Henry VIII. against Luther, sent by this monarch to Leo x., which had been robbed

of its rich binding in the pillage after the siege of Rome, interested him deeply, as did also the illustrated manuscript of Vitgil.'

The librarian then was Cardinal Sirletus; whereupon our author proceeds to tell us of Cardinal Sirletus and his own private library, and so proceeds in his gossiping, agreeable way from place to place and person to person till, quite unconscious of the usual effort to obtain useful knowledge, we discover that we know all about the city of Rome in the days of Pope Sixtus v.

A new edition has been issued of *Cook's Tourist's Handbook for Palestine and Syria* (Thomas Cook & Son; 7s. 6d. net). It marks a complete revolution in guide books to the Holy Land. For the information it contains is separated into two parts—one part for the use of those who travel by horseback and sleep in tents, and the other part (tell it not in Gath) for those who travel by rail or carriage and sleep in hotels. The handbook has also been revised throughout and brought up to date. For it seems that even in Palestine (publish

it not in Askelon) the hotel charges and the guide-book pass rapidly out of harmony.

To the preacher's shelf add Dr. James Drummond's *Lectures on the Composition and Delivery of Sermons* (Green; 2s. net). How sincere it is, and also how serious. The art of preaching—it is the grand art; but let no man dream of reducing it to a science, for the individual's personality is everything. Dr. Drummond does not urge the preacher to preach himself; but he insists on the preacher himself preaching.

In his new volume of sermons (quite as thoughtful and thought-begetting as the last), Principal W. B. Selbie offers us first an exposition (with application) of the great Suffering Servant passage in Isaiah. But the whole book is occupied with the Suffering Servant. It is the Cross, the Cross, from beginning to end. As absolutely as the Apostle to the Gentiles, Mr. Selbie limits himself to Christ and Him crucified. The title is *The Servant of God* (Hodder & Stoughton; 6s.).

The Emancipation of the Sermon.

BY HERBERT W. HORWILL, M.A., KEW GARDENS, SURREY.

At one time ecclesiastical assemblies were much concerned about the comparative influence of the pulpit and the press. Nowadays we are mainly content to leave this subject as a whetstone for sharpening the dialectical skill of members of young men's debating societies. The Churches themselves have wisely come to the conclusion that there is no trustworthy gauge for measuring the significance of either of these institutions as a force in modern life, and that such calculations had better give way to the more practical task of making both pulpit and press efficient instruments of enlightenment and progress. This attitude of co-operation rather than competition implies among other things a desire to ascertain what either may learn from the experience of the other.

When the preacher, in particular, sets himself to inquire whether the conditions of his own work might profit by any hint borrowed from the author or the journalist, he will observe one great ad-

vantage which the press enjoys over the pulpit in its appeal to the popular mind. The impact of the printed word is not delayed by any intricate system of approach. We take the book from the shelf or the magazine from the table, and the writer has immediate access to us. There is no compulsion to spend time in any kind of entrance chamber before author and reader can be introduced to one another. The contrast is especially striking when what we wish to read happens to be a published sermon by some eminent preacher. There are no preparatory exercises, literary or religious, which must be performed as a condition of our being brought within range of his message. The simple act of opening the volume is all that is needed to put us in touch with him. But if we would listen to this same preacher's spoken discourse, with whatever additional stimulus comes from the living voice and from visible expressions of his personality, we must first be present for nearly an hour

while there is conducted a devotional service in which we may, or may not, be able to take part with interest and profit.

The same strange difference in procedure reveals itself when we compare preaching with other kinds of instruction or impulse given by word of mouth. The public speaker on any topic save religion is allowed to begin addressing his audience within a few minutes of its assembling. Many lectures are now delivered without the appearance of a chairman on the platform at all, and even where the tradition of a formal introduction is retained it is usually so brief as not to diminish the lecturer's opportunity in the slightest degree. In our political campaigns we are not accustomed to postpone the speeches until the close of the meeting. We are not expected to sing Scotch ballads for half an hour before listening to a lecture on Burns, or to hear the reading of Magna Charta or the Habeas Corpus Act before the member for the division is called upon to address his constituents on the merits or demerits of the Government.

We lament in these days the scanty attendance of intelligent men at our churches. But we seriously handicap our invitations to the general public by our persistence in tying together two things that are by no means essential to each other. We offer the opportunity of worship and the opportunity of spiritual instruction, but we say that, at any rate on Sunday,—the only day of the week on which most men are free to give undistracted attention to spiritual things,—no one shall be permitted to take either unless he is willing to take both, and, further, that in this combination the instruction shall invariably come after the worship.

No doubt there are many persons who never desire the one without desiring the other also. But we err, I think, if we suppose that this inclination is normal. The mood appropriate for worship is often disturbed rather than nourished by a homily, and the mood when the guidance of a preacher is welcomed is sometimes equally independent of any devotional tendency. Even when the two needs synchronize, there is the possibility—indeed, much more than the possibility—that the attempt made to provide for both in a single service will break down in one section or the other. In this matter a reference to personal experience may help to make my meaning clear. Of recent years I have often had cause to wish that I might worship at one church and 'sit under'

the pulpit of another. At one church that I frequently attended I found the devotional service most helpful, but alas! the sermons were pitiful stuff. Again and again I have felt sure that the service would have done me more good if I had gone home immediately after the anthem. At another church the work of a strong and inspiring preacher was hampered by a devotional service that used to set my teeth on edge. It was a better preparation for the sermon to come in to it directly from the street than to endure the preliminary ordeal.

Now I cannot believe that my experience is unusual, though my confession of it may possibly be so. In a congregation united in its appreciation of a certain type of preacher, there may be represented such a diversity of temperament and religious habit, as well as of creed, that some members of it must inevitably be conscious of a sense of aloofness when appeals are made to their devotional feelings. With every desire to share the spiritual aspiration of his neighbours, a worshipper may often realize that the sentiments and expressions of other members of the congregation are uncongenial to him. It is difficult for an Anglican to feel 'at home' in a Nonconformist service, or for a Nonconformist to escape the recollection, when he attends the Church of England, that he actually belongs to another parish. For myself, while I appreciate more and more the high qualities of the Anglican liturgy, I must confess that at certain points in that liturgy—at the recitation of the Athanasian Creed, for example—I find the devotional instinct overcome by the critical. I am not surprised that my Anglican friends should equally be conscious of inward protests against certain features of the usual Methodist or Congregationalist worship. But, in order to hear an Anglican preacher, the Nonconformist must first be present at a service during which he cannot help feeling himself more or less an intruder and an outsider, and the Anglican must suffer a similar disability if he wishes to hear a Nonconformist. That man is even worse off who, though desirous to receive such help as a vigorous and wholesome sermon gives, is not wholly in sympathy with the devotional attitude of either Anglican or Nonconformist. Hymns are sung and prayers are offered in which he cannot join *ex animo*, but however alien they may be to his own state of mind he must accept them as a

preparation for hearing the preacher. Naturally there are many who prefer to absent themselves altogether rather than be present as mere spectators when others are engaged in the most solemn religious exercises of their faith. Even among members of one Church diversities of taste and culture may often make the same service very different in its effect. There is no possible reconciliation, for example, between those who enjoy noisy and slovenly singing and those to whom it is an offence. Sticklers for traditional methods have little idea of the gap that may be produced between two generations by diverse standards of seemly behaviour in public worship.¹

But let us suppose that the worship and the preaching are alike suited to the need of the

¹ No doubt it will be objected by some that my presumed distinction between worship and sermon-hearing does not really exist. Listening to a good sermon, we are sometimes told, is itself an act of worship. This theory has found wide acceptance among Nonconformists in particular, on the supposition that it is an effective reply to the charge that they attach disproportionate importance to preaching. Now I am not denying that there is an element of truth in this theory. It is possible that each function may incidentally achieve the purpose of the other. A hymn or a prayer may sometimes make a more powerful appeal than the sermon to a hitherto unawakened conscience. So, too, some sermons by some preachers on some topics are in complete accord with a devotional frame of mind, and the hearer, while he listens to them, may naturally be drawn to silent worship, or even, as in the old type of Methodist congregation, to audible ejaculations of praise. Nevertheless the attempted identification of sermon-hearing with worship is really a piece of special pleading. I doubt whether it would ever have occurred to anybody if it had not been thought to have a controversial value. An argument of this kind, if consistently carried out, would lead to conclusions that would scarcely be acceptable to those who use it. If listening to a sermon is to be classified under the heading of worship, because it may in certain conditions minister to devotion, a place must be found in the same category for taking a country walk on a fine day. To the devout mind the sight of the beauties of nature is an incitement to thanksgiving, but the Churches do not for that reason recognize Sunday rambles in the woods as a constituent part of the normal programme of Divine worship. The fact is that only in a very subordinate and occasional degree can the hearing of a sermon be truly described as a devotional exercise. Least of all should any such theory be put forward by those who are concerned to defend the power of the pulpit. For the power of the pulpit does not reside here. The function of the preacher is not discharged when he has merely provided a series of reflexions in harmony with a solemn disposition. The strength of the pulpit has always been, and must always be, dynamic; as an instrument for training the conscience and determining the will.

congregation. There are still powerful reasons for letting the sermon stand alone instead of making it one of many items in a long programme. In the first place, this reform would give new life and vigour to the preacher himself. To lead the worship of a congregation—especially in those Churches which reject the use of a liturgy—is no slight tax upon a man's mental and spiritual resources, and it may well leave behind it a sense of weariness. Yet it is after he has been occupied by this task for a considerable period that the preacher is called upon for an even more energetic effort. A good deal of concern is sometimes expressed because so many Nonconformist ministers nowadays prefer reading their sermons to speaking extemporaneously. May not this tendency be due in part to the fear of finding one's energies flag after the strain of leading the devotions of the congregation?

As regards the congregation also, this part of the service is not completed without risk of fatigue. Thomas Binney has been quoted as saying that often, at the end of the worship at the old Weigh House Chapel, the people felt that they had already had enough.¹ When the point of saturation has been reached, or even nearly approached, the effect of the discourse must needs be much feebler than if it had been delivered when interest was still fresh. The stock jest about the soporific qualities of the typical homily would never have been thought of if it had been the custom for sermons to be preached immediately on the assembling of the congregation. To blame the dulness of the preacher because we find it difficult to keep awake under his exhortations, uttered perhaps after we have already been made drowsy by a long session in an ill-ventilated building, is no more reasonable than to charge upon the cheese or the dessert the dyspepsia that follows a heavy meal. The lassitude of the congregation obviously augments the inertia which the preacher has to overcome at the moment when his own vigour has been somewhat impaired. I have especially in my mind in this connexion a minister of rare gifts whom I should be inclined to rank in the very first class of the preachers of his own Church. It is quite certain, however, that a popular vote would not place him anywhere near the first hundred. It is not, as sometimes happens in the case of men of high quality, that he can

¹ Rev. W. G. Horder in the *British Congregationalist*, December 5th, 1907.

love only amid abstractions, or that he lacks ability to present his ideas in a picturesque and attractive form, or even that his delivery is apathetic. On all these points his preaching would satisfy any fair test. After hearing him several times, I have come to the conclusion that the sole reason why he attracts such small congregations is the peculiarly depressing effect of his manner of conducting the devotional service. By the time this is over, the people are already on the borders of the land of nether. The sermon, however fresh in thought and admirable in expression, is doomed from the start. To gain and hold the attention of an audience for a consideration of the greatest of all themes is not so easy a matter that the preacher can afford to regard lightly a handicap of this kind. In some Churches—especially of the Anglican communion—the effect of the worship in absorbing the vitality of the congregation is tacitly recognized by the abandonment of any attempt to preach sermons that would need the co-operation of alert and wakeful hearers to be understood or appreciated. In such places, a pleasant, harmless little talk of a quarter of an hour or so is the type by reference to which the modern congregation has to adjust what it has heard and read of the power of the pulpit.

While it is mainly for the greater freedom of the sermon that I advocate a distinct separation between worship and preaching, I may point out that this reform would benefit the devotional service also. The disadvantage of our present system is twofold: not only is the efficiency of the sermon impaired, but frequently the worship suffers with it. As regards the Nonconformist Churches, preaching has played so important a part in their history, and must so obviously be a main constituent of their influence at any period, that, if the combined service of devotion and preaching feels the strain, the preaching is more likely than the devotion to maintain its ground. In consequence the Free Churches have often been criticised as unduly minimizing the importance of worship. When we hear even ministers themselves sometimes referring to the devotional service as 'the preliminaries,' we must confess that there is some truth in the charge. It is again confirmed when a minister's apparent indifferent interest in the prayers and hymns is explained on the ground that he is 'reserving himself' for the sermon—ensuring himself, that is to say, against the fatigue to which reference was made just now. Nor is the husbanding of the minister's

strength the only economy that is thus practised; there is sometimes also a husbanding of time. Who has not had to listen regretfully to an announcement from the pulpit that certain verses of a hymn—verses, perhaps, that are absolutely necessary to the development of its main idea—are to be omitted in singing, for no other reason, as far as one can discover, than that they would consume precious minutes that will be needed by and by for the preacher's own use? A service lengthy enough to diminish the effectiveness of the coming sermon may at the same time be unduly hurried and curtailed by the mere expectation of that sermon. The value of the service, too, as an act of devotion is bound to suffer when, as ordinarily happens, the hymns and lessons are chosen to 'lead up to' the subject on which the preacher is presently to speak. The reason given for this practice is that it better prepares the congregation for the sympathetic reception of the discourse. Its value in this respect does not, I think, counterbalance the general disadvantage of making the sermon follow the worship, but it may nevertheless be sufficient to interfere with the concentration of thought on the immediate purpose. In so far as hymns and lessons have an ulterior homiletic end, to that extent they come short of being satisfactory worship.

In my plea for the separation of the two distinct functions which it is customary to join together in our Sunday services, I have hitherto been relying merely upon argument. Let me now venture to appeal to historic precedent. In Old Testament times before the Captivity there is no indication, I believe, of the combination of preaching with public worship as part of the ritual of the sanctuary.¹ And while our Lord utilized the opportunities offered Him by the practice of the post-Exilic synagogue, it appears that a great deal of His teaching was given independently of any meetings for devotion. The Apostles were equally unfettered. At Corinth individual members exercised their gift of prophecy in the midst of the ordinary Church meeting, but there seems to have been no parallel in Apostolic days to our present method of making the sermon part of a 'public service' at which the attendance of non-members is not only permitted but invited. In the Middle Ages the preaching friars accomplished their work apart from the ritual observances of the Church. Even in the

¹ See Hastings' *Dictionary of the Bible*, s.v. 'Preaching.'

Church of England the combination of worship and discourse appears to be a comparatively modern innovation. There is no place appointed for the sermon in the Order for either Morning or Evening Prayer. Archdeacon Sinclair the other day, expressing his opinion that the Church services were too long, mentioned that the full morning service, now seldom given except in cathedrals, occupied two hours and a half. It consists, he said, of morning prayer, litany, sermon, and communion service. These various portions, however, were originally meant to be separate, and the fact that they were not separated accounted for much repetition. As far as the early Dissenting preaching was concerned, if it was not actually separate from the hymns and prayers, it seems to have taken up so preponderant a share of the whole time of the meeting that the service might almost be considered one for preaching alone. And one could quote several encouraging instances of recent date showing that the sermon is quite capable of attracting hearers without the support of a devotional service. At Oxford the University pulpit has exercised, and still exercises, a wide and profound influence, but the University sermon is preceded only by a hymn and the 'bidding prayer.' At most of the midday services held once a week in London and several of our larger towns—as well as at the Lenten services which nowadays often crowd the churches—the prayers and hymns fill only a small proportion of the time. Another interesting example is the series of addresses given by the late Professor Henry Drummond at Grosvenor House on several Sunday afternoons in 1885 and 1888. 'There is no service—just an address for an hour' is the account of these meetings quoted in his biography.

It is by no means the purpose of this article to advocate an immediate and general revolution in the usual programme of Sunday services. In many churches there is no dissatisfaction with the present system; the entire space of the building is occupied by an eager congregation which delights equally in the worship and in the preaching, which is not wearied by either, and which would consider it a misfortune if there were any severance between the two. Even in such cases it might not, perhaps, be amiss to try occasionally the experiment of letting the sermon come first and putting the devotions afterward. But it is beyond doubt that there are many other churches where the worship is perfunctory and the sermon is addressed to listless

hearers; where the meagre congregation that assembles from Sunday to Sunday would be smaller still if it were not whipped up by the claims of denominational loyalty and by a conviction of the duty of taking part in religious observances as a part of Christian obligation. In churches that are struggling with these depressing conditions change might be introduced, without any violent upheaval, something after this fashion. Let one of the two services—whether morning or evening—as local circumstances may suggest—remain, for the time at least, as at present. In place of the other service let there be two services; one for worship, the other for instruction and exhortation. One of these services might be held shortly after the other if such an arrangement happened to be found most convenient. The essential thing is that the services themselves be absolutely distinct so that any person might be free to attend one or both as he might desire. The meeting for worship would then allow ample time for the expression and cultivation of the mood of devotion; there would be no scamping of any section of it in order to make room for the discourse—no cutting short of prayers or abbreviation of hymns because of the progress of the clock. The new dignity thus given to Divine worship would tend incidentally to foster seemly and reverent habits, and to discourage the slovenliness which too often mars the behaviour of well-meaning but thoughtless people. In the conduct of this service a new opportunity of usefulness would be given to the lay members of our Churches. There are many deacons and stewards, as well as non-officials, who, though prevented by lack of aptitude or by pressure of secular duties from preparing discourses for delivery from the pulpit, would be well qualified to lead the devotions of the congregation. It is worth noting, by the way, that in the Nonconformist Churches, with all their democratic and anti-sacerdotal spirit, the officiating minister is given greater prominence than in the Church of England; he is set apart from the congregation and raised above it from the beginning of the service to the end, whereas the Anglican clergyman occupies an elevated position only during the delivery of the sermon.

At the meeting for instruction and exhortation the preacher might be expected to produce a greater effect by his one sermon than he does by his two sermons at present. He would bring to his work an energy—physical, mental, and spiritual—than

and not been diminished by the fatigue of a long service immediately preceding, and his hearers, with their interest still keen, would give to a discourse of three-quarters of an hour, or even of a full hour, an attention which they now find it difficult to keep from wandering for twenty-five minutes. Therefore, no doubt, some ministers whose incapacity for preaching would be made conspicuous by this isolation of their sermons, but if they were induced in consequence to limit themselves to other forms of ministerial activity—and a properly organized Church would have many ministerial functions outside the pulpit for which such men would be set apart to its great advantage—the cutting out of dead wood thereby effected would be not the least valuable gain resulting from this reform. Let me remark, in parenthesis, on the curious fact that while the practitioner in almost every other occupation is becoming more and more of a specialist, the average minister of to-day has not only more things to do, but a greater variety of things, than his predecessor of fifty years ago.)

On the other hand, the man who was really able to say things worth hearing would have a much larger sphere of usefulness. He would no longer be prevented from undertaking those subjects, many of them of the greatest importance and interest, which it is quite useless to attempt to deal with within the conventional limits of a Sunday discourse. He would have an opportunity of stimulating and directing Biblical study by considering occasionally the significance of a prophecy or epistle as a whole, or by tracing the development of a doctrine or ethical principle through several periods of Scripture history. When once the character of this meeting became generally known, the well-qualified preacher would soon draw an audience, and his hearers would include many of that class which the various Churches are now lamentably unsuccessful in reaching—young men and women of fair education who find it so easy to secure skilful teaching in the things of the mind, and so difficult to obtain competent guidance and instruction in the things of the soul.

The Life of Faith.

BY PROFESSOR THE REV. W. W. HOLDSWORTH, BIRMINGHAM.

The Consecration of Life.—JOHN xvii.

IN a recent work on the Fourth Gospel¹ it is claimed that this chapter is wholly ecclesiastical in aim. It is the culmination of the life of Jesus, and 'throws a light back on the whole intention of the Gospel.' That Gospel is the story of 'the upbuilding of the Church,' and its ecclesiastical purpose comes out in the 'doctrinal basis upon which the true Church must rest,' and in the view of the sacraments advanced in it, a view which 'arose out of contemporary discussion as to the nature of the Lord's Supper.' 'Contemporary,' it must be observed, denotes approximately the middle of the second century, an assumption for which no evidence is offered. There is, however, quite another view of 'the intention of the Gospel,' and it is this which forms the basis of these papers. It has the advantage of being in accordance with the clear statement of its author. 'These things are written that ye might believe, and that believing ye might

have life through His Name.' That is to say, faith to the believer passes into life, and both faith and life rest upon that Divine Person whom we have learned to see in Jesus Christ. It is true that this chapter is a culmination, but it is the culmination of the life described in these last sayings of our Lord, and that culmination is found in the consecration of life to the Father.

For the one idea which runs through the chapter and links together its many elemental conceptions and its one supreme purpose is consecration. The Son consecrates Himself in prayer. He has now been made perfect by obedience, and He brings His own perfect offering to the Father that His disciples may be offered in their turn, and through them the world be brought into that knowledge of God which means a perfect union with the Divine Nature, and a complete participation in the joy and love of the divine life. 'In the perfected work of the Saviour lies the consecration of humanity,'²

¹ *The Fourth Gospel*, by E. F. Scott, M.A. Published by T. & T. Clark.

² Westcott *in loco*.

and the Son now declares that work ready to be dedicated to God. The act of consecration would bring with it that glory which seems to be increasingly before the Saviour's vision during His later ministry, for it would be a revelation of the Son as one with the Father in nature. 'Glorify me with thyself; I have glorified thee; I have manifested thy name. Keep these my disciples in thy name. That they may be one, and that the world may know that thou hast sent me.' It is in v.¹⁷ that we approach the climax of thought in this connexion, if indeed a climax may be found where every petition all but transcends human thought. 'Consecrate them in the truth. I consecrate myself that they also may be consecrated in truth,' so the words run. It is to be noticed that their consecration is to follow the type indicated by our Lord's own act, and He had consecrated Himself by yielding Himself up to the Father. In His obedience He had laid Himself upon the altar that sanctifies. In this later act the initial act of the Incarnation was repeated, and in the laying down of life, in the exercise of a free unfettered will, He was making a final offering of Himself. In that consummate act of 'obedience unto death' He waited for the answering self-committal of the Father. 'Glorify thou me with thyself'—the prayer rightly claims that the surrender of self, which is the obedience of faith, be followed by the Father's committing Himself in glory to the Son. And He did so in an atmosphere which continually encompassed Him; in it He breathed; from it He drew His life. That atmosphere was 'the truth,' that expression of the divine mind which had found for men its perfect embodiment in the Christ Himself. Only in so far as they were consecrated in this truth could His disciples be truly consecrated to God. As an expression of the divine mind Christ was 'the Word'; as the sum of all that is absolute and eternal, the essence of that which was expressed in the 'Word,' He was the 'Truth.' The finite and the infinite are united in Him, and it is in a true relation to Himself that His disciples will be sanctified. What is that relation? 'In the truth,'—again the words come to us with the strange blend which they always bring of that which is native to our souls, yet transcends our experience. It is the fulness of a spiritual communion which is over and over again before us in the phrase 'in Christ.' We have seen this to be the description of our daily

life; it is now the condition of our final glory. And that there may be no question in our doubting mind as to the closeness of the fellowship which is indicated here, our Lord sets before us its great prototype the communion which exists between the Father and Himself; 'even as thou art in me, and I in thee.'

Who shall declare the mystery? Who shall tell us how there can be Father and Son separate Person, yet one in Being. We humbly subscribe to the words of our Creeds, but the explanation to them awaits the day when all 'mirrors' shall be taken away, and, face to face with Deity, 'we shall know even as also we are known.'¹

So much as this, however, we can see, that while perhaps we shall never frame any adequate explanation of the great Doctrine of the Trinity in Unity, it suggests to us a fellowship of love, a union whose intimacy we dimly guess at, but can never explain. So close is our union to be with Him who is the Way, the Truth, the Life. When that union is consummated, then human life is consecrated, made divine, and our emptiness is filled unto all the fulness of God.

For man the consecrating element of life is the Person of Jesus Christ. In Him our human truth finds first a human person upon whom it may cast itself in the fulness of confidence, in the abundance of love. Our mortal feebleness leans upon Him. 'Who was tempted in all points like as we are, and is 'touched with the feeling of our infirmities.' But in Him we have much more than this; we have also the answering stoop of the grace of God to our human appeal. Our trust is justified by the power of God, which He is, and which is made perfect in our weakness. Only the Divine Man could thus both elicit and fulfil our faith. On Christ can be its 'Author and Finisher.'² And He is not one thing to one man and another to a second. He is not one thing to-day and something else to-morrow. We are prone to think of His life as though it was to be found in separate compartments; to-day He is the perfect Man whom our enthusiasm goes out in reverence; to-morrow He is God, remote and terrible, a searching Judge, a consuming flame. Christ is not divided. His Person gives us the unity we need. In Him we meet the sympathy of a heart as human as our own, and at the very same moment we come upon the God in whom our life

¹ I Co 13¹².² He 4¹⁵.³ He 12².

nds its only fulfilment. It is just because this man teacher, truest friend, who knelt in the temple courts and poured out His soul in this prayer, in which a divine self-consciousness is blended with the tenderness of care, was also the truth, the Word, which was in fellowship with God in the beginning,¹—it is just because He is the meeting-place of the human and the divine, that He becomes to man the sphere of a spiritual consecration, and in fellowship with Him man is consecrated to the glory of God. 'Out of his fulness we all received, and grace for grace.'

The doctrine of the Person of Christ has not received in the age that has just closed the attention that it deserves. Our thought is more easily held by a spiritual act than by a spiritual Person as the central idea in our schemes of Atonement. We have forgotten that it is 'in him that we have our redemption'; that 'He is the propitiation,' and that it is 'in him' that we are 'sealed with that Spirit,' who is but 'the earnest of our inheritance.'² It may be, too, that we have hesitated to speak of the personal union of the soul with the Person of Christ because we have feared to convey the idea that our life consisted in the impartation of that humanity which reached its highest in Him. But time always bring its remedial touch, and the thought of men turns with increasing longing to personal fellowship with God in Jesus Christ as that relation in which we shall know the fulness of our life. He saves us from the historic failures of the past. We shall not be deluded into the Nirvana of the Buddhist or accept as our destiny the obliteration of personality which has captivated the mind of India. That which they ignorantly feel after 'with hands that grope and rather dust and chaff,' we have given to us in the divine Person in whom we know ourselves to be one with God. When that union has become the perfected experience of the individual and of the church, the salvation of the world will at last draw nigh.

Once more, at the risk of wearying by repetition, we state the thought that lies close enfolded in his prayer of consecration. In a full recognition of God as seen in Christ, in obedience to all which that revelation claims or enjoins, making that obedience the law of our life, we place ourselves upon the consecrating altar of surrender to God, and know ourselves, as far as our wills can help us, one

with God in thought, in purpose, in readiness for prayer, in sacrifice. As in this obedience of faith we surrender ourselves to God, there rest upon us His gracious hands of acceptance, and in Christ we are consecrated. His by our own act of self-surrender, we are doubly His by His coming into our life. He 'commits himself'³ to us; man 'sees into the heart of God,' and in that perfect fellowship he knows the life which is life indeed, for the life of faith passes thus into the life of love. All dreams of knowledge, power, joy, become forthwith the proper object of our hope,⁴ for that hope is now embodied in Christ, and we move 'with the rays of morn on our white shields of expectation' to the fulness of our inheritance in God.⁵

We are not likely to understand the New Testament teaching of 'life in Christ' unless we first begin by clearing our minds as to the nature of saving faith. We say that life is given to us on condition that we exercise faith in our Lord Jesus Christ. But this is seen to follow directly only when we have grasped the great teaching of St. John, that faith is an act of will by which we yield ourselves up to Christ. The consequent effects of such a surrender are those that appear in all life. They are found in power, in knowledge, and in joy. The eyes of love look into the heart of God, and then it is that man truly lives, finding his life upon a plane upon which death has no place and cannot interrupt the life. Faith issues in 'the power of endless life.'⁶ But this follows not upon the assent of a satisfied reason, but rather upon the determination of a will which is content to run the risks of love and trust. We have emphasized too much the conviction of the mind in the act of faith. Such conviction, of course, there will ever be, for God asks from us an intelligent act in that which makes us His, and which is to elicit the answer of His fellowship with us. But far beyond the mental grasp is that fling of the soul upon God, which makes it one with Him. And not infrequently that act is realized after faith has consecrated the very claim of reason to be satisfied. Not once alone has the consummate drama of faith's surrender been enacted. We in our turn wait not to see the print of the nails in the pierced hands, or to thrust our hands into the wounded side. 'It is enough,' 'If I perish, I perish in thy arms,' we cry, 'My Lord, and my God!'⁷

³ Jn 17¹, *γινώσκειν*.

⁴ 1 Ti 1¹.

⁵ Ro 8¹⁷.

⁶ He 7¹⁶.

⁷ Jn 20²⁸.

¹ Jn 1¹.

² Eph 1⁷, 1 Jn 11², Eph 1¹³.

Contributions and Comments.

The Edinburgh Fragment of the Epic of Creation.

THE following note concerning the fragment of the Epic of Creation, published by Professor Sayce in the *Proceedings of the Society of Biblical Archaeology*, January 1911, is here published, after some hesitation, owing to the great difficulties of interpreting a fragment of such limited dimensions. Professor Sayce, following the suggestion of the discoverer, Dr. Johns of Cambridge, has correctly placed the fragment in the second book of the Epic of Creation. The fragment, in fact, belongs in the gap of King's edition, after line 85 (provisionally numbered on p. 32). In the Epic the father of the gods, Anšar, sends two gods, Anu and Ea, against Tiamat, dragon of chaos, and both turn back in terror before the dragon and her hosts. Our fragment concerns that portion of the Epic which describes the woe of Anšar upon the defeat and retreat of Anu. The fragment is written in Neo-Babylonian, and, as I am compelled to make one or two changes in the text of Professor Sayce to make it suit the interpretation which I give, it would have been better to have collated the text before offering a new rendering. I publish, however, my rendering now, as it may be some time before the opportunity of collating the text presents itself.

- (85) [tu-ṭaḫ]¹ ḫi ka-ti-ša pī mi-ki² ina muḫ-ḫi-ia
 (86) uš-ḫa-ri-ir-ma Anšar kaḫ-ka-ri i-na-aṭ-ṭa-[al]
 (87) i-ḫam-ma-am³ a-na⁴ i-na-ši kaḫkad-[su]
 (88) ma-ḫar⁴ ma-an-za-za ka-li-šu-nu⁵ a-nu uḫ-
 [til(?)]
 (89) šam(?)⁵ me-su-nu šu-ut-tu-kaṭ-ma ka-li . . .
 (90) ilu aṭ-ka-ma ul ḫa-ar-ki⁶ . . .

¹ Restorations in brackets are conjectural. For *tutaḫḫi*, cf. *Cuneiform Texts of the British Museum*, vol. xxiii. 36. 50.

² For *meku*, 'open mouth,' see *P.S.B.A.* 1910.

³ This passage will be welcome to the philologist, as it gives us at last the root of the well-known quadraliteral *šukammumu*.

⁴ Sayce, *pa-aḫ*. In case this be correct I would suggest *pa-aḫ-[ir]*. Notice that Sayce observed an erased *NI* after *aḫ*. My rendering for this line is conjectural.

⁵ So Sayce. Cf. Epic of Gilgameš, i. 12, and Jensen, *K.B.* vi. 1 424.

⁶ Cf. Tablet II. 122, *ia-ar-ka*, and King's note, p. 35.

- (91) *ma-ḫa-ri-iš ti-amat ul maḫ-ši⁷ i-[šak-kan?]*
 (92) [*an*]-*nu-te⁸ Anšar a-bi ilāni ra-bi-iš.*

TRANSLATION.

- (85) 'She drew nigh her hand, (her) gaping jaw toward me.'⁹
 (86) Anšar was silent in sorrow, looked upon the ground,
 (87) And moaned. Toward Ea he lifted his head
 (88) 'Before (?) the chief¹⁰ of all of them Anu [cried aloud?],
 (89) (Saying) "Their might is made surpassing . . . cry . . .
 (90) No god anywhere shall lead against thee¹¹ . . .
 (91) Against Tiamat none shall conduct battle."
 (92) At these things (?) Anšar was greatly [grieved]

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Another Word as to the Date of Hilprecht's Deluge Tablet.

IN THE EXPOSITORY TIMES (December), Dr. T. G. Pinches expresses his belief that Professor Hilprecht has, in the German edition of his booklet on his Deluge tablet, established on archæological grounds his original contention as to the date. I hesitate to differ from an Assyriologist so distinguished as Dr. Pinches, but as he was apparently misinformed on one or two important points when he wrote the article, he will, I feel sure, pardon me if, in the interest of truth, I state one or two facts which happen to be known to me.

What Dr. Pinches says about the place where Dr. Peters found certain tablets (Peters, *Nippur*, ii. 197 ff.), is perfectly true, but it has no bearing upon tablets found on the third and fourth expeditions. Dr. Hilprecht has repeatedly stated in print

⁷ *maḫsu* is a new word for 'battle conflict,' but I have no doubt but that Sayce's rendering is correct.

⁸ So Sayce. The *mas. pl. an-nu-ti*, meaning 'these things,' is unusual, but with our present knowledge of the context it is impossible to make a better suggestion.

⁹ The first line of the fragment is the end of Anu's report of his defeat.

¹⁰ For *manzas* in this sense, cf. *R.* iv. 55, No. 2a, 4. 7, and *B.A.* v. 347. 15.

¹¹ The address is to Tiamat.

that no record of the provenance of the tablets found of these last expeditions was kept. His statements may be found in *Babylonian Expedition of the University of Pennsylvania*, Series D, vol. i. p. 509 ff.; *Explorations in Bible Lands*, p. 509 ff.; and *So-Called Peters-Hilprecht Controversy*, p. 296. Even if one had examined all the tablets from these expeditions, therefore, it is not possible to tell the stratum in which any tablet was found.

I am in a position also to state, from my own knowledge, that the tablets from the fourth expedition have never all been examined by Professor Hilprecht or any one else. I saw some of them in process of unpacking last summer, and a large number of them were so coated with deposits of mud and gypsum, that it was clear that no one could have an idea of their contents or the period to which they belong. Others had adhering to them the very paper which Mr. Clarence Fisher, the architect of the fourth expedition, declared that he had helped to wrap about the tablets when they were still fresh from the ground. Even if the strata of these tablets were known, therefore, a very large number of them have not been read, so that no one can truthfully say that in a given part of the temple library 'no tablets between Rim-Sin and Burnaburiash' were found.

With reference to Dr. Hinke's statement, Dr. Pinches was also misinformed. Dr. Hinke said (and my authority is Dr. Hinke himself) that from the palæographic testimony he saw no reason why the tablet might not be as old as the first dynasty of Babylon. This is quite different from saying that 'it certainly belongs to the first dynasty or to an earlier period.' Dr. Hinke has said more recently that he is entertaining the idea that the tablet may be a Neo-Babylonian copy of a first dynasty original!

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The Cleansing of the Temple.

ALL attempts to establish the historicity of the Fourth Gospel must take their start from those passages where the Johannine and Synoptic accounts overlap. If any parallel passages show discrepancy, either the discrepancy must some-

how be harmonized, or one or other of the two accounts must be admitted to be the more probable.

Now one such parallel passage is the incident of the cleansing of the Temple. It is given in Jn 2 and Mk 11=Mt 21=Lk 19. In the former account it is placed early in our Lord's ministry; in the latter late, after His triumphal entry into Jerusalem. Apart from verbal differences which may well have been due to independent records of the same event, the difference in the time of the event remains to be accounted for. Are the two accounts mutually exclusive? Must one be right, and the other wrong? Is the Johannine or the Synoptic account the more probable?

Of course it is possible there were two cleansings. This solution of the problem is the orthodox one, and carries with it the weighty name of Bishop Westcott and others. On the other hand, one cannot help feeling that the two incidents are so like in general tenor, that if any way of reconciling the two accounts could be found which did violence to neither the Synoptic nor the Johannine view, we should gladly welcome the compromise. It would certainly meet with a consensus of critical approval if we said, While it is possible there were two cleansings, probability is all in favour of there having been only one.

Now, on a *a priori* grounds credence naturally attaches to St. John's chronology rather than to that of the Synoptists. John knew of the Synoptic account, and it is more than likely that here, as in other places, he is silently correcting that account.

Again, as Professor A. Wright points out, the cleansing incident is more apposite at the opening of our Lord's ministry than towards the end, when His friends were falling away and His enemies in the ascendant. But a *a priori* reasoning is dangerous in itself. In every case it ought to rest on solid facts.

It is worth noticing that there may be, after all, no real discrepancy between the two accounts. It is becoming more and more apparent that the chronology of the Synoptists is open to serious question. If Papias' words deserve credence, Mark was not careful about chronology. He did not write in order (*οὐ μὲντοι ταξει*). And the other Evangelists who followed Mark, and used him, keep very closely to his scheme. It seems most likely that the events leading to the Crucifixion very

often belong to some early phases in the ministry. Holy week seems over full of incident. And it is at least a credible hypothesis that the Synoptists, when they come to the story of the Passion, have recorded a mass of material which was really spread over several visits of our Lord to Jerusalem, and which actually occurred at different times in the three (?) years' ministry. In this case the account of the cleansing takes the same place in the Jerusalem ministry as in the Johannine account, namely, at the beginning. And its logical place in the Synoptic account corresponds to its chronological place in the Johannine account.

And these general grounds in favour of the historicity of St. John are strengthened by more particular ones which arise from close study of the text and context of the two passages in which the cleansing is given.

The text of Jn 2¹⁴⁻¹⁷ is as follows:—

καὶ εἶπεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ
¹²³ πρόβατα καὶ ¹²³ περιστερὰς καὶ τοὺς ¹²³ κερματισὰς
καθημένους, καὶ ποιήσας φραγέλλιον ἐκ σχοινίων
πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τὰ τε πρόβατα καὶ
¹ τοὺς βόας, καὶ τῶν ¹²³ κολλυβιστῶν ἐξέχεεν τὰ
¹²³ κέρματα καὶ τὰς ¹²³ τραπέζας ἀνέτρεψεν, καὶ τοῖς
¹²³ περιστερὰς ¹²³ πωλοῦσιν εἶπεν Ἀρατεταῦτα ἐντεῦθεν,
¹²³ μὴ ¹²³ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον
¹²³ ἐμπορίου.

NOTE.—The words underlined occur in the Synoptic text. The numerals refer to the first, second, and third Gospels. 3 D refers to the Codex Bezae reading of the Lucan text.

The Synoptic text is as follows:—

MT 21 ¹² .	MK 11 ¹⁵ .	LK 19 ⁴ .
—θεν + ὁ Ἰησοῦς	καὶ εἰσελθὼν εἰς τὸ ἱερὸν	
Omit + καὶ ἐξεβ— ἐν	ἤρξατο ἐκβάλλειν	
+ πάντας	τοὺς πωλοῦντας	
Omit τοὺς	καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ,	} Omit, but cp. reading of D, <i>infra</i> . ¹
	καὶ τὰς τραπέζας τῶν κολλυβιστῶν	
	καὶ τὰς καθέδρας τῶν πωλούντων	} Omit καὶ . . . ἐδίδασκεν.
	τὰς περιστερὰς κατέστρεψεν	
Omit καὶ — ἐδίδασκεν	{ καὶ οὐκ ἦφιεν ἵνα τις διενέγκῃ	} Omit καὶ . . . ἐδίδασκεν.
	{ σκεῖος διὰ τοῦ ἱεροῦ, καὶ ἐδίδασκεν	
καὶ λέγει αὐτοῖς γέγραπται —	καὶ ἔλεγεν Οὐ γέγραπται ὅτι	— λέγων αὐτοῖς γέγραπται.
	ὁ οἶκός μου οἶκος προσευχῆς	Add καὶ ἔσται.
	κληθήσεται	Omit, cp. ἔσται, <i>supra</i> .
Omit	πᾶσιν τοῖς ἔθνεσιν;	Omit.
ποιεῖτε	ὑμεῖς δὲ πεποιθήκατε αὐτὸν	ἐποιήσατε.
	σπήλαιον ληστῶν	

¹ Codex Bezae and some Latin versions have καὶ ἀγοράζοντας καὶ τὰς τραπέζας τῶν κολλυβιστῶν ἐξέχεεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς.

It is obvious that Mark is the basis of the Synoptic text, and that in spite of some verbal affinities John's is an independent account, but of the same incident.

The question arises, not so much as to which account gives the more correct rendering of the incident, but as to whether the apparent place where John locates it is more probable than that of the Synoptists.

The two following reasons drawn from the context presuppose greater accuracy for St. John:—

1. In both Synoptists and St. John the cleansing is connected with a question of authority arising out of the action of our Lord.

It is true, a day seems to intervene in Mark between the cleansing and the question of the Pharisees, By what authority doest thou these things? with our Lord's counter-question about John Baptist. But, as we have seen, the chronology of the Synoptists especially for this week is not above suspicion, and both Matthew and Luke show discrepancies in the order of the events (cf. the Cursing of the Barren Fig-tree in Mark and

the other two). At any rate the question of the Pharisees logically attaches to our Lord's action in the Temple incident.

The point I want to draw attention to is the attitude of the Pharisees in face of the dilemma caused by our Lord's question, The baptism of John, whence was it?

It is thus described in the triple account:—

Mk 11³². 'But if we say, Of men; they feared the people, for all men held (ἐῖχον) John as indeed (ὁντως) a prophet.'

Mt 21²⁶. 'But if we say, Of men; we fear the people: for all men hold (ἐχουσιν) John as a prophet.'

Lk 20⁶. 'But if we say, Of men; all the people will stone us: for they are persuaded that John is (εἶναι) a prophet.'

Perhaps it is too much to press Matthew's present tense to prove that John was still alive when the words were spoken. But why this excessive zeal on John's behalf by the people, and this excessive fear on the part of the Pharisees, if John was already murdered some two or three years previously? John's popularity when he was baptizing in Jordan was, we know, unbounded. But it seems too much to expect that the Pharisees were running any real danger if he has been dead some years. But if the incident of the question about authority rightly belongs to the early part of our Lord's ministry when John Baptist's popularity was at its height, and it was really connected with the cleansing incident, it carries with it the latter to the same time—the time, in fact, when St. John does place it.

2. A somewhat similar argument attaches to the question of authority as given in St. John and the words that go with it.

In answer to our Lord's action in cleansing the Temple, the Jews question His authority, 'Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?'

Jn 2¹⁸, τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

With which compare the Synoptists, Mk 11²⁸, Mt 21²³, Lk 20² [εἰπὸν ἡμῖν, Lk.], ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς ἢ [καὶ, Mt.]. τίς σοι ἔδωκεν [ὁ δούς, Lk.] τῇ ἐξουσίᾳ ταύτῃ [+ ἵνα ταῦτα ποιῇς, Mk.].

'And Jesus answered and said, Destroy this temple, and in three days I will raise it up.'

The point, again, I want to make is this: At our Lord's trial before Caiaphas the priests were at pains to find 'just cause' for accusation. We know it finally settled into a charge of blasphemy, but other attempts were first tried, and amongst them Matthew and Mark record that the priests tried to get hearsay evidence on this very saying (only given in Jn 2) about destroying the Temple. Now here is a real undesigned coincidence between the Synoptists and St. John, for the former do not actually give the saying of our Lord, but only the attempts of the witnesses to remember it. More than this, Matthew and Mark apparently have access to different accounts, possibly different witnesses' rendering, of the saying.

The whole passage is worth close study.

The text is as follows:—Mk 14 = Mt 26, ἐξήτοιν κατὰ τοῦ Ἰησοῦ [ψευδο, Mt.] μαρτυρίαν, εἰς τὸ θανατῶσαι [ὅπως θανατωσούν, Mt.] αὐτὸν, καὶ οὐχ ἡύρισκον [εἶρον, Mt.] πολλοὶ γὰρ ἐψευδομαρτύρουν [πολλῶν προσελθόντων ψευδομαρτύρων, Mt.] κατ' αὐτοῦ [Mt. omits] καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν [Mt. omits]. καὶ τίνες [ὑστερον δὲ δύο, Mt.] ἀναστάντες [προσελθόντες, Mt.] ἐψευδομαρτύρουν κατ' αὐτοῦ [Mt. omits] λέγοντες [εἶπαν, Mt.] ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι [οὗτος ἔφη, Mt.] Ἐγὼ καταλύσω [δύναμαι καταλῦσαι, Mt.] τὸν ναὸν τοῦτον τὸν χειροποίητον [τοῦ Θεοῦ, Mt.] καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον [Mt. omits] οἰκοδομήσω [Mt. -σαι] καὶ οὐδὲ οὕτως ἔσῃ ἢ ἡ μαρτυρία αὐτῶν [Mt. omits].

This attempt, as we know, broke down because the verbal accuracy of the witnesses did not reach the requirements which the Law demanded. Actually the discrepancy was as follows:—

The *ipsissima verba* of our Lord as given in John were—

Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

The witness given in Mark—

Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον ἀκοδομήσω.

The witness given in Matthew—

Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι.

Now this discrepancy which resulted in failure to convict the Prisoner must be accounted for, and can be accounted for only on the grounds that the saying itself had been delivered some three years previously. If it had been said only a few days back, the witnesses surely would have remembered it exactly. There is a terseness, and for a Jew a terribleness, about the words, 'Destroy this temple, and in three days I will raise it up,' which lends itself to accuracy of quotation. The question was one which touched Jewish susceptibilities to the quick, as we see in the case of the accusation against Stephen (Ac 6¹⁴), 'For we have heard him saying that this Jesus the Nazarene *will destroy this place*' [καταλυνει τὸν τοπὸν τούτων]. But that the actual words were paraphrased into, 'I will destroy this temple *made with hands*, and in three days *build* another *not made with hands*,' or 'I can destroy the temple of God, and in three days *build* it,' necessitates some lapse of time since the utterance of the actual words. But, as we saw in John, the saying is integrally connected with the Temple Cleansing, and is further proof that the latter took place where John makes it, at the beginning of the Ministry, rather than in Passion week, to which the Synoptists assign it.

If the above contention is a sound one, while we rescue the Synoptists from false historicity—their setting of the incident being logical rather than chronological—none the less the accuracy of St. John is fully established too.

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The Reed.

SOME time ago I called the attention of readers of THE EXPOSITORY TIMES (October 1906) to a certain similarity between Armenian myth and Zulu tradition, in the matter of referring the origin of a demigod and of the creator (Unkulunkulu) respectively to the reed. I have followed the discussion which my contribution provoked with considerable interest. I must thank especially the Rev. S. S. Dornan for the further confirmation furnished of the Zulu tradition in question, and the information that the idea extends among Zulus and Basutos to the origin of man as well (EXPOSITORY TIMES, October 1908).

I have lately observed that Babylonian tradition,

in one of its versions, similarly associates the origin of the human race with the reed. The Babylonian myth is not more clear on the point than the Armenian, but the general similarity between the two is evident. The following lines (quoted in Skinner's *Genesis*, p. 47) recall the prehistoric Armenian poem which I quoted when I first called attention to this subject:

Marduk laid a reed on the face of the waters;
He formed dust and poured it out beside the reed,
That he might cause the gods to dwell in the habitation of their heart's desire.
He formed mankind; the goddess Aruru together
with him created the seed of mankind.

The conclusion from this is ready to hand, that the Armenians in the poetical fragment referred to have in some way borrowed from Babylonia, so that the two ultimate terms for our comparison must be sought in Babylonian and African tradition respectively. If this be so, then we have here a minor instance of that analogy between ancient Semitic mythology and modern African tradition, which in its broader outlines is to be found in the similarities between ancient Semitic traditions, such as are preserved for us in Genesis, and certain Masai traditions of Captain Merker fame.

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Bible Love-Songs.¹

THE distinguished editor of the Polychrome Bible has done much valuable work on the 'Song of Songs.' Apart from discussions on the literary form of the book, and contributions to the elucidation of difficult passages, he has given us in *The Book of Canticles* (Chicago, 1902), a revised edition of the Hebrew text in metrical form, with an English rhythmical translation, and critical and explanatory notes. Professor Haupt has continued to give time and thought to the subject, availing himself of the work done by other scholars in the same field, and of the light that has recently streamed in from East and West. He feels that the time has now come for offering to a wider public the ripe fruit of his studies.

The present work is more popular in character than Haupt's earlier contributions to the problem. The author seeks mainly to commend the pre-

¹ *Biblische Liebeslieder*, von Paul Haupt. J. C. Hinrichs'sche Buchhandlung, Leipzig. Pp. lvi. 135. Mk. 1.50.

vailing modern view to the intelligent reader of the Bible. In an interesting Introduction he finds the heralds of this view in Goethe and Herder, though Wetzstein's famous article on 'The Syrian Threshing-floor' first won its acceptance among modern scholars. In his youthful translation of the 'Song' (1775) Goethe describes the book as 'purely lyrical,' being, in fact, 'the most glorious collection of love-songs that God ever created.' Under the influence of Umbreit, Goethe afterwards passed to the dramatic interpretation; but Herder maintained the earlier tradition, translating the 'Song,' as is well known, under the title of 'Songs of Love: The oldest and loveliest of the East,' (1778). Haupt is a firmly convinced adherent of this view. In common with the majority of present-day interpreters, he holds that the book shows no dramatic unity, that it is instead a collection of independent love-songs celebrating the joys of marriage. According to Haupt, there are twelve such songs in the book. He brings the new view still further into line with Wetzstein's epoch-making article by the novel hypothesis that the original home of the songs was not Palestine, but Damascus, the date being some time after the beginning of the Seleucid era (312 B.C.). Professor Haupt is as firmly convinced that the songs were originally composed in regular rhythmical form, the prevailing type consisting of four-lined strophes, each line marked by three accented syllables, divided by one, two, or even three non-accented. Only one of the songs breaks entirely through the rule, though in a few other instances the lines show only two accented syllables.

It cannot be denied that the comparison with modern Oriental marriage songs has thrown a flood of light on the 'Song.' We still feel, however, that the purely 'lyrical' view fails to do justice to the book as a whole. It may be difficult to trace all the lines of connexion. But there does appear to us to be a certain unity in the piece, and a distinct movement onwards to the happy *dénouement* in chap. viii. We are interested to observe, in Bertholet's review of Haupt's book in the *Theologische Literaturzeitung* of June 4 (pp. 404 ff.), his admission that he also finds in the dramatic interpretation 'the solution which offers the fewest difficulties, although I myself maintained for a considerable time the lyrical view which Haupt holds.' We feel equally dubious regarding Haupt's strophical arrangement of the songs.

In his hands it involves too much arbitrary construction. Thus the first song is held to consist of iii. 6. 7. 8b. 9. 10b. 11; the second of vi. 9a. 9d. 9b. 9c. 12; vii. 1. 7. 5. 4. 9. 6. 2b. 2a.; the third of vi. 2, vii. 10, ii. 1, i. 5. 6. etc.

Apart from its general view-point, the new edition contributes much to the appreciation of the 'Songs.' The first part of the book proper consists of a translation of the Hebrew text as arranged by Haupt. This is virtually a German version of the rhythmical translation found in his *Book of Canticles*. Professor Haupt acknowledges his indebtedness to Goethe, Herder, and the English Version, though he seeks to give a more accurate rendering of the spirit and movement of the original. We may quote the first stanza of the 'Spring-song' (ii. 8. 9b. 10):

Horch! mein Liebster!
sieh! da kommt er!
Ueber Berge eilend,
über Hügel springend.
Sieh, da steht er
hinter unsrer Mauer!
Aus dem Fenster blick, ich,
durch das Gitter guck, ich,
Auf! meine Freudin!
komm! meine Schöne!

The notes which follow are singularly illuminating. Professor Haupt's aim is not so much critical, or exegetical in the strict sense, as illustrative. Nowhere else do we find anything like the same wealth of happy parallels. The author has not merely availed himself of such recent collections of Oriental love-songs as Dalman's *Palästinischer Diwan*, Littmann's *Neuarabische Volkspoesie*, and W. Max Müller's *Altägyptische Liebeslieder*; but he appears to have ransacked the whole treasury of ancient and modern love-poetry. We notice even quotations from Hall Caine and Rider Haggard! Through the help of this illustrative material, we are not only put *en rapport* with the sensuous, and, to our modern taste, highly extravagant, Oriental imagery of the book, but also led to appreciate better its abiding truth and beauty. The atmosphere may be Oriental; but the feeling that pulses through the 'Song' is universally human. Thus, as Haupt says, the modern reader can still enjoy the book, and find in it, as in all other parts of Scripture, that 'which makes us wise both for living and for dying' (p. xviii).

A. R. GORDON.

Montreal.

Entre Nous.

Award of Prizes for the best Illustration of any Text of the Bible.

1. Rev. G. W. Thorn, 77 Wimpole Road, Colchester.
2. Rev. Sylvester Thomas, Principal of the Baptist Mission Training Institute, Delhi.
3. Rev. John Reid, M.A., Inverness.
4. Rev. H. F. Bran, Retford.
5. Rev. Archibald Alexander, M.A., Ayr.
6. Rev. P. Fisher, Davidson, Sask., Canada.
7. Rev. R. Whyte, M.A., Portobello.
8. Rev. E. Charles, Malvern Link.

Further Offer of Prizes.

Eight prizes are offered as follows:—

For the best anecdote illustrating any text of Scripture—

1. From Biography.
2. From History.
3. From Personal Experience.

For the best illustration, not an anecdote, of any text of Scripture—

4. From Nature or Science.
5. From Art or Industry.
6. From Human Life.
7. From Literature.
8. For the best illustration in verse of any text of Scripture.

In every case the source of the illustration must be stated fully (author, vol., page) and the quotation must be made exactly.

These eight prizes will be awarded in THE EXPOSITORY TIMES for June 1911, for illustrations received by the 10th of April.

The prizes offered are—

Any volume of the *Encyclopædia of Religion and Ethics*, together with the right to purchase the rest of the volumes at a quarter less than the published price, namely, 21s. instead of 28s. net.

Or—

Any four volumes of the *Great Texts of the Bible*.

Or—

Either volume of the *Dictionary of Christ and the Gospels*.

Or—

The single-volume *Dictionary of the Bible*.

Or—

Any four volumes of the 'Scholar as Preacher' series.

Or—

Any two volumes of the 'International Theological Library' or of the 'International Critical Commentary.'

Those who send illustrations should say which offer they prefer if successful. Those who send more than one illustration should name more than one volume or set of volumes in case they should be awarded more than one prize.

Initials only, or *nom de plume*, will be given in the report if that is preferred.

The Bible Society.

What a book the Bible is! If the remark is not original it is none the worse on that account. For this is the beauty of the Bible, that, as it can be read over and over again and be fresher and more charming than ever, so the remark about the wonder of it can be made ever so often, and have all the force of originality. What the Bible has done for men! What one single text has done! Here is a hint for a hunter. Gather together all the accessible results that have been wrought by the reading of Jn 3¹⁶. Even Gn 1¹ has had its conquests. Bishop Ingham, in his recollections of his journey *From Japan to Jerusalem*, one of the books of the month, tells us that he visited the Doshisha University in Kyoto. 'I had been particularly anxious to see it, because of the romantic story of its founder, Neesima, the Japanese Christian patriot, who in 1858, when only fifteen years old, found his way into the light from reading in a book in the Chinese language, borrowed from a friend, these words, "In the beginning God created the heavens and the earth."' "

From the Bible to the Bible Society. The whole story of the Bible Society has been told by William Canton in five immense volumes, and the volumes have been published by Mr. Murray with the title: *A History of the British and Foreign Bible Society* (42s. net). The story has been written fully and with literary skill, and the volumes have been enriched with portraits and other illustrations, the portraits being as fine as the best photogravure artists can make them. The men are often well

known, and some of them, like George Borrow, have a literary immortality. This is one of the charms of the book. You come upon men whom you know, and you come upon something about them which you did not know. George Borrow? In the third volume there are two notes side by side:

'In 1881 a deputation from the Committee presented Lord Shaftesbury with a copy of the Bible on his eightieth birthday.'

'In the same year died George Borrow, once the Society's agent in Russia and Spain.' And then there is this footnote:

'In 1904, Mrs. M'Oubrey, Southtown, Suffolk, left the Society £100, "in remembrance of the great interest my dear father, George Henry Borrow, took in the success of the great work."'

The Bible Society has had to do two things—translate the Bible and circulate it. And there have been difficulties in abundance with both parts of the work. But of course the circulation is the most interesting part to write about. How can a historian tell what it cost the Rev. J. F. Laughton to sit day after day and confer with the natives in order to get the Gospel according to St. Mark translated into Carib? But when it is translated, how pleasant to tell the story of its circulation: 'Señor Castells set out on a tour of 1000 miles—225 on foot, 150 by train, 200 by steamer, 370 in canoe and sailing-boat, 100 on horseback—to make it known among the Carib settlements. At the sound of the native sea-shell and the cry of 'Uganu binditi!' ('The good news!') the people flocked together. They listened and bought readily, and their visitor soon "came to be known as the Good-news Man."'

Civilization gains by the circulation of the Bible, and that gain is appreciable to everybody. Take Korea:

'In the midst of the social and material changes with which commerce, financial enterprises, and high politics were transforming the Empire of the Morning Calm, we may note two that were derived from another influence than these. Twice a year at Sorai, the villages were wont to make special offerings at the heathen shrine under the trees, and pray to the spirit of the place: "O give us life and blessing and riches; keep us from loss by fire and flood, and pestilence, and officials, and robbers, and tigers. Be it even so!" And year by year over £60 was wrung from their poverty and spent in sacrifices; but Sorai was ever as poor and squalid

as any village in Hwangai province—its men drunken and dissolute, its women and children hungry and cold. To-day it is the wonder of the countryside. There is a pretty chapel among the trees in place of the shrine. On an eastern slope stands a handsome church, built and endowed by the people, and a school and library. All is neat and clean. Glass has taken the place of paper in the windows. Every homestead seems to have its sleek ox. American ploughs are in the furrows. "No," says Elder So to the agent, who has made Sorai his headquarters for a month, "you owe us nothing; you are the guests of the Church. We cannot yet support a foreign missionary, but we entertain any missionary who is good enough to visit us."

'There is great rejoicing in Seoul—waving flags, the lights of coloured lanterns, crowds listening to patriotic speeches. It is the Emperor's birthday. "Through all the five centuries of our royal dynasty," says one orator, "who ever heard of a patriotic meeting, with prayers and speeches and singing and praise of our native land? What has taught us to love our country and to learn the meaning of patriotism? It is the Gospel of Jesus Christ."'

Mr. Chesterton.

Is there any author, dead or alive, who can be 'anthologized' to such good purpose as Mr. Chesterton? The new *Chesterton Calendar* (Kegan Paul; 5s. net) is a revelation of the possibilities of quotation-making. And the book is a great charm, daring, original in its very printing. Here are two of the quotations, two of the shortest—'Life is a thing too glorious to be enjoyed.' 'A man's good work is effected by doing what he does: a woman's by being what she is.'

Goldwin Smith.

Messrs. Macmillan have published Goldwin Smith's *Reminiscences* (10s. net). A great scholar, Goldwin Smith was accused of too little ambition, and he admits the truth of the accusation. So the value of the autobiography is not in any record of personal achievement. Goldwin Smith had some share in almost all the great events of the last half of the nineteenth century. But he was, or affects to have been, a spectator rather than a partaker. And so he is free to speak his mind concerning them. Shrewd enough his comments are, un-

touched by emotion. There is certainly no desire to belittle any man or movement; but wonderful is the calmness with which he can contemplate a *coup d'état* or the confidence with which he can sit in a great statesman's presence. We cannot but feel grateful to Goldwin Smith for making his recollections so good to read without one touch of baseness and without one thought of uncleanness. He tells good stories; but even that he makes no account of. How indifferent he is about his own reputation, even as the clever talker, compared, for example, with Grant Duff.

Speaking of Roundell Palmer, afterwards Earl of Selborne, he says: 'His power of work was wonderful. When he was Attorney-General, about the hardest place then in the world, I called one Wednesday afternoon at his chambers. His clerk said at first that he would see me, then added, 'I think you had better not go in.' 'Why not?' 'Sir Roundell has not been in bed this week.'

The Oxford Movement moved Goldwin Smith little. He says: 'Oxford, with her medieval Colleges and her clerical and celibate Fellows, was the natural centre of a movement which pointed to a revival of the Middle Ages.' He never heard Newman preach, but 'I heard him read the service, which he did in a mechanical monotone, that he might seem to be the mere mouthpiece of the Church. His face, I always thought, betokened refinement and acuteness much more than strength. He was always in quest, not of the truth, but of the best system, presenting a sharp contrast to his brother Francis, whom also I knew well, and who through all his changes of opinion sought the truth with singleness of heart. The Grammar of Assent is an apparatus for making yourself believe or fancy that you believe things which are good for you but of which there is no proof.'

'Pusey I used to see going about with sorrowful visage and downcast eyes, and looking like the embodiment of his favourite doctrine, the irremissibility of post-baptismal sin.'

'I somehow got a false reputation for sharpness as a reviewer. A work like Froude's Henry VIII., not only artfully palliating the detestable crimes of a despot, but artfully blackening the memories of his victims, such as More, Fisher, and Pole, surely calls for reprobation. I have always thought that Macaulay was inhuman in insisting on the republication of his review of poor Satan Montgomery's poems. It is a pity he did not live to read Fitz-

james Stephen's examination of his *Life of Warren Hastings*. It might have taught him mercy.'

The Blackfeet.

Somewhere in the nineties, Mr. Walter M'Clinck, being on a Government forestry expedition, fell in with a member of the Blackfeet Indians, named Siksikakoan, and agreed to accompany him to the camp of the Blackfeet. He further resolved to remain in the camp. For he observed that they still retained certain social customs and religious ceremonies which were likely soon to disappear, and he resolved to become, if not the historian, at least the ethnographer, of the tribe. He was adopted by the great chief Mad Wolf, and initiated into all the mysteries. And thereafter he wrote *The Old North Trail; or, Life, Legends, and Religion of the Blackfeet Indians* (Macmillan; 15s. net).

The life, legends, and religion of the Blackfeet Indians are described in the form of a narrative of the author's personal experiences—the religious ceremonies he witnessed, the legends he listened to, the life he shared. And this method gives the book the greatest interest as well as the greatest value. We learn to know the Blackfeet by name, at least the most noble among them, together with the name and character of their numerous wives. We learn to appreciate their comparative cleanliness, even their comparative beauty, and we learn to respect their ability to 'hold their tongue.'

We understand something also of the force of habit, of the solemnity that belongs to a ceremonial which looks like a child's nursery game, of the power of endurance possessed by these children of the prairie, of their pride of birth. We feel something of the glamour of the wide plains, the sunsets and the sunrises, the far-wandering streams, the overwhelming forests. And we conceive a considerable admiration for Mr. Walter M'Clinck, who feared neither Nature nor man, neither dog nor dirt.

The publishers have done finely. The illustrations are good and numerous. The coloured illustrations are glaring and grand. For the Indians love to have it so. The book is a notable one in many respects. It adds something to our knowledge of savage religion.

More Poetry.

Right on the back of Sir George Douglas's *Book of Scottish Poetry* comes Professor W. Mac-

neile Dixon's *Edinburgh Book of Scottish Verse* (Meiklejohn & Holden; 7s. 6d. net). Nearly identical in size and in ornamentation, it is nevertheless a different book and in some respects a better book. For one thing, there is a fuller representation of the most recent Scottish poetry. The last division is entitled 'Contemporary.' It begins with Andrew Lang, and contains poems by J. Logie Robertson, Will H. Ogilvie, Douglas Ainslie, Katherine Mann, Agnes Lindsay Carnegie, Neil Munro, Donald A. Mackenzie, Herbert J. C. Grierson, Rachel Annand Taylor, Charles Murray, Ronald Campbell Macfie. This is far beyond the other book. And the choice is as severe as it is representative. There is scarcely a weak verse in these last poems.

It must not be imagined that all the poems in this Book of Scottish Verse are in Scots. A Scotsman does not need to wear the kilt. There is a Scottish genius in poetry that is independent of dialect. And this genius may be recognized in all the poetry which the book contains, even though the editor, by his title 'Scottish Verse,' simply means verse of men and women who are of Scottish birth. Burns is Scottish, and writes with freedom only in the Scottish tongue; but Scott wrote his poetry in English.

The Englishman will be almost as well pleased as the Irishman to receive an edition of the *Poems of James Clarence Mangan* which is at last satisfactory (Dublin: Gill & Son). The editing has been done by Mr. D. J. O'Donoghue, Librarian of University College, Dublin. And in such a case as this editing means something. Mr. O'Donoghue has searched all the periodicals of a hundred years ago to which Mangan was a contributor, and they were very many. He has discovered over eight hundred poems by Mangan in them. But he has left some of them where he found them. This is enough. Let us taste the quality by a single very brief poem in the manner of half translation, half not, which Mangan so constantly and so curiously affected:

TO SULTAN MURAD II.

Earth sees in thee

Her Destiny:

Thou standest as the Pole—and she

Resembles

The Needle, for she turns to thee,

And trembles.

A singularly attractive volume is *A Book of Verse by Living Women* (3s. 6d. net), and with singular attractiveness have the publishers, Messrs. Herbert & Daniel, produced it. Lady Margaret Sackville, who writes the Introduction, selects for special approval the work of Alice Meynell. 'Of women-poets considered individually, Mrs. Meynell, of course, is the recognized head.' 'Here is an art so disciplined, so obedient, that whatever it expresses can be said in that way and no other.'

Take an example, then, of Mrs. Meynell's work:

AT NIGHT.

Home, home from the horizon far and clear,

Hither the soft wings sweep;

Flocks of the memories of the day draw near

The dovecote doors of sleep.

Oh, which are they that come through sweetest
light

Of all these homing birds?

Which with the straightest and the swiftest flight?

Your words to me, your words!

Next to the poetry of Alice Meynell, Lady Sackville places 'the full-blooded opulent verse' of Michael Field. 'It moves in royal aloofness in a world of its own choosing, disdainful of common praise, through lonely beautiful ways unvisited by the multitude, and it fails chiefly at those points when from its very richness it becomes obscure.' One of the shortest of Michael Field's short poems is 'Cyclamens.'

CYCLAMENS.

They are terribly white:

There is snow on the ground,

And a moon on the snow at night;

The sky is cut by the winter light;

Yet I, who have all these things in ken,

Am struck to the heart by the chiselled white

Of this handful of cyclamen.

After Michael Field comes, in the same judgment, Anna Bunston and Rosalind Travers. But the volume contains examples of the work of no fewer than twenty-five women poets. It is arranged in the alphabetical order of the poets' names, from Jane Barlow to Margaret L. Woods.

Messrs. Herbert & Daniel are the publishers of another exceptionally good collection of modern poems, which appears under the title of *Eyes of*

Youth (3s. 6d. net)—a title taken from the *Merry Wives*: 'He has eyes of youth, he writes verses.' Mr. Chesterton contributes the Introduction, and characterizes in his own way some of the poets represented in the book. He speaks of Mr. Padraic Colum's 'stern and simple rendering of the bitter old Irish verses:

O woman, shapely as the swan,
On your account I shall not die.'

Also of 'the luxuriant humility' of Francis Thompson, by whom four poems are published here for the first time. There are poems by Shane Leslie, Viola Meynell, Hugh Austin, the Hon. Mrs. Lytton, Olivia Meynell, Maurice Healy, Monica Saleeby, Francis Meynell, and there is this poem by Ruth Temple Lindsay:

THE HUNTERS.

'The Devil, as a roaring lion, goeth about seeking whom he may devour.'

The Lion, he prowleth far and near,
Nor swerves for pain or rue;
He heedeth nought of sloth nor fear,
He prowleth—prowleth through
The silent glade and the weary street,
In the empty dark and the full noon heat;
And a little Lamb with aching Feet—
He prowleth too.

The Lion croucheth alert, apart—
With patience doth he woo;
He waiteth long by the shuttered heart,
And the Lamb—He waiteth too.
Up the lurid passes of dreams that kill,
Through the twisting maze of the great Un-
true,

The Lion followeth the fainting will—
And the Lamb—He followeth too.

From the thickets dim of the hidden way
Where the debts of Hell accrue,
The Lion leapeth upon his prey:
But the Lamb—He leapeth too.
Ah! loose the leash of the sins that damn,
Mark Devil and God as goals,
In the panting love of a famished Lamb,
Gone mad with the need of souls.

The Lion, he strayeth near and far;
What heights hath he left untrod?
He crawleth nigh to the purest star,
On the trail of the saints of God.

And throughout the darkness of things unclean,
In the depths where the sin-ghouls brood,
There prowleth ever with yearning mien—
A Lamb as white as Blood!

The Great Text Commentary.

The best illustration this month has been found by the Rev. Herbert J. Bran, Retford.

Illustrations for the Great Text for April must be received by the 1st of March. The text is Ps 23¹.

The Great Text for May is Ps 37⁷:

'Rest in the Lord, and wait patiently for him.'
A copy of Canon Cooke's *Progress of Revelation*, or of Dr. Richard's *New Testament of Higher Buddhism*, or of Dr. Homes Dudden's *Christ and Christ's Religion*, will be given for the best illustration.

The Great Text for June is Ps 51¹⁷:

'The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.'

A copy of Skinner's *Genesis*, or Richard's *New Testament of Higher Buddhism*, will be given for the best illustration.

The Great Text for July is Ps 68¹⁸:

'Thou hast ascended on high, thou hast led thy captivity captive;
Thou hast received gifts among men,
Yea, among the rebellious also, that the Lord God might dwell with them.'

A copy of any volume of the 'Great Texts of the Bible,' or of the 'International Theological Library,' will be given for the best illustration.

The Great Text for August is Ps 90¹²:

'So teach us to number our days,
That we may get us an heart of wisdom.'

A copy of any volume of the 'Great Texts of the Bible' or of the 'Scholar as Preacher' series will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful. Illustrations to be sent to the Editor, St. Cyrus, Montrose, Scotland.

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